Church Management

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November 1958

Christmas In Old Lehigh

Volume XXXV Number 2

FOUND:

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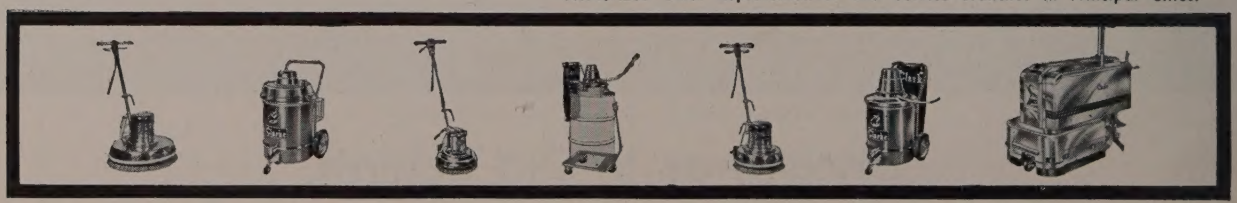

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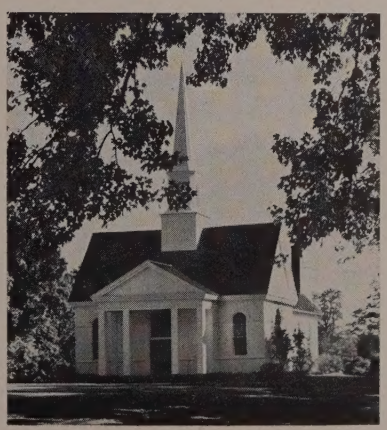

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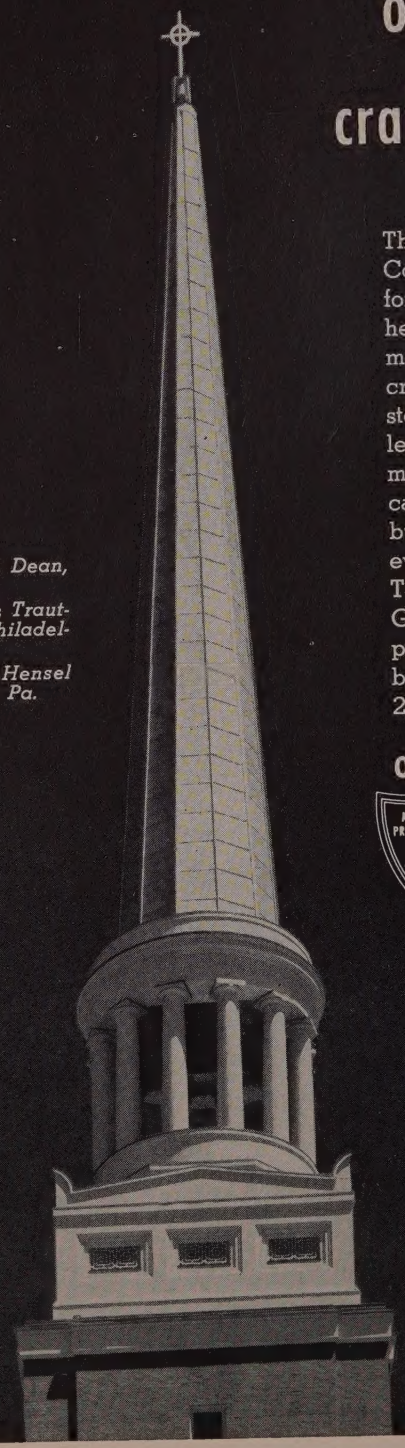

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

NOVEMBER 1958

Volume XXXV Number Two

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William H. Leach, **Editor.** L. Wilson Kilgore, Minister, Lakewood Presbyterian Church, Lakewood, Ohio. C. Waymon Parsons, Heights Christian Church, Cleveland, Ohio. Harold Cooke Phillips, Minister, First Baptist Church of Greater Cleveland. Beverley Dandridge Tucker, Ret'd. Bishop of Ohio (Protestant Episcopal).

Production Staff

Editor and Publisher: William H. Leach
General Manager: Paul R. Roehm
Editorial Assistant: Elizabeth B. Elmer
Director, Readers' Service: Aleita H. Adams
Director, Circulation: Louise P. Schwartz

Offices

Editorial, Main Advertising, Business and Subscription Offices: 1900 Euclid Avenue, Cleveland 15, Ohio. Phone MAin 1-9199.

Regional Advertising Offices

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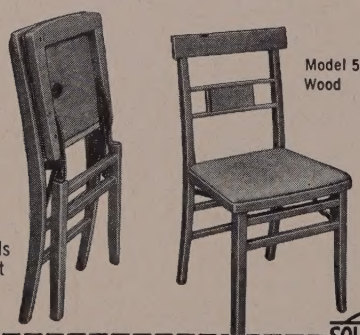
From any view there's Solid Kumfort in a Rastetter Chair that Folds



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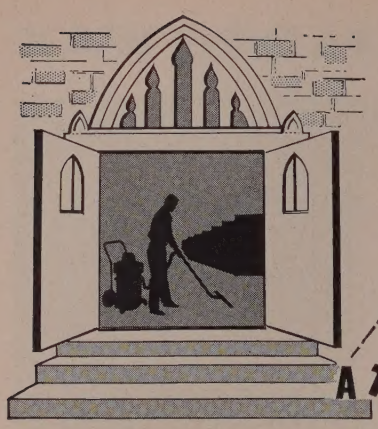

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A TORNADO® 300 VACUUM IS CLEANING THIS CHURCH

You'll be amazed at the quiet way in which this powerful Tornado Vacuum Cleaner operates to leave your church "spic and span". It's so versatile that you can clean everything from floors to ceiling and always with a single stroke.

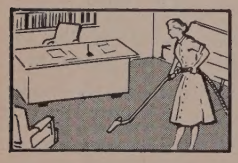
Make sure new members get the right impression of cleanliness when visiting your church. What's more, the price of a Tornado vacuum Cleaner is small indeed when you consider its help in protecting the large investment you have in your church and buildings.

WET PICK-UP

Removes suds after scrubbing, or water from a flooded restroom.

OVERHEAD CLEANING

It becomes easy now, to clean overhead lights, mouldings, windows, etc., with Tornado.



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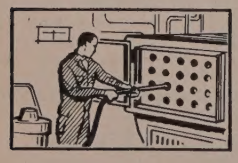
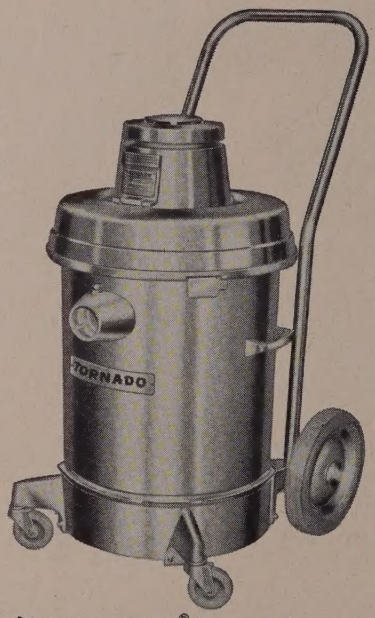
For daily cleaning of rugs and carpets, Tornado power removes all the dirt and lint.



CLEANS BOILERS, TOO

Tornado will clean out your boiler tubes and help to reduce heating costs.



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FREE Cleaning Survey

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BREUER ELECTRIC MFG. CO.

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They Say; What Say They? Let Them Say

Dear Sir:

First, I want to thank you for the article on page 48 of the February issue.

I got into financial difficulties. Thanks to Hitler, I got a war job. I kept it fifteen years, got out of debt, replaced my losses, and was all ready to start again. I quit the job in December with social security and other benefits.

I wanted a worthy Baptist church which could not pay too much. I wondered why my prayer was not answered and was about to push the case from several directions. Then came the February issue with "New Complications in Social Security." I saw that my prayer was answered, and the fine parsonage I was hoping for would have ruined me.

Thanks for further information in the September issue on page 44. However, I am still up a tree. I must stay here in my own house and confine my work to churches within commuting distance.

I am a retired factory worker, not a retired minister. My social security was paid for through the factory. In my case the passage of bill #10008 is a must. Otherwise I must limit my work until after I am seventy-two.

Thanks again for your article in February which kept me from ruin.

Eaton R. Burrows
Newfield, New Jersey

* * *

Dear Sir:

Your editorial "Everybody Talking about Tithing Isn't Going There" is interesting.

There is much in it with which I would heartily agree. However, you have also given the poor givers of the church a boost when you cast any doubt whatever on the validity of tithing.

Our per capita giving is less than $35 a year. We have a membership of nearly two thousand and we are an "upper middle class" church. It has been a tough job on the part of the present ministerial staff to encourage even a percentage giving. We have experienced little more than token giving on the part of most of the membership.

We encourage tithing. We suggest that it is Biblical. We suggest that it is Christian. We suggest that it is good stewardship.

Then—in denominational magazines as well as in other magazines such as your own—we find an emphasis that is away from tithing. It pretends to emphasize "stewardship," but it generally results in

(*Turn to page 8*)

• New full-color brochure shows how particles of anti-slip "Ludox" in the wax layer give extra safety underfoot.

NEW DU PONT BROCHURE SHOWS...

How waxes containing LUDOX® can add beauty and slip resistance to your floors

Now your floors can have lustrous good looks, yet resist slips and skids. The reason —floor waxes containing Du Pont's anti-slip ingredient, "Ludox" colloidal silica.

Tiny, transparent spheres of "Ludox" in the wax layer exert a snubbing action under pressure of a footstep . . . give sure-footed traction for extra safety. And these waxes bring out the natural beauty of floors as only fine waxes can. Maintenance is easy, too, because scratches and scuffs can be buffed out without rewaxing.

Get all the facts—send coupon for your free copy of the new Du Pont brochure plus names of suppliers of floor waxes containing anti-slip "Ludox." E. I. du Pont de Nemours & Co. (Inc.), Grasselli Chemicals Dept., Room N-2533, Wilmington 98, Delaware.

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Specify floor waxes containing Du Pont's anti-slip ingredient,

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REG. U. S. PAT. OFF.

BETTER THINGS FOR BETTER LIVING . . . *THROUGH CHEMISTRY*

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STACK CHAIR
BY DURHAM

Vinyl clad steel seat and backrest, burn-proof, mar-proof
Posture-correct comfort
Extra large seat, standard dining height
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All-steel, weight 11 lbs., plastic floor glides

Durable new stack chair, extremely easy to handle. Non-folding; stacks straight up. Smart styling, neutral colors. Perfect for banquet tables, recreation rooms, classroom use. Permanent chair utility at a folding chair price! Send for circular giving complete details on this contemporary design, multi-use chair.

DURHAM MANUFACTURING CORPORATION, Muncie, Ind.
AMERICA'S FINEST METAL FURNITURE

AN EXTRA EXTRA

Dividends, in the history of the Presbyterian Ministers' Fund, have always been like "pennies from Heaven." Members of the Fund family are always being amazed and delighted with their shares in the prosperity of the family. As a fitting symbol of this ancient and honorable company's service there will be a special extra dividend paid during 1959. Two hundred years of chartered service to the clergy will thus be commemorated. The extra profit will be one-half the regular dividend. It will be paid on all policies in force on December 31, 1958.
It will be an honor to be a Fund policy-owner on January 1, 1959, when, it is hoped, the total of the Fund's insurance in force will reach $200,000,000!

Write to—

PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.
ALEXANDER MACKIE, PRESIDENT
1717 — Two hundred Forty-one Years — 1958

THEY SAY;

(*from page 6*)

a person's feeling that his stewardship does not call for anything near a ten percent giving.

The churches of the community that are really producing, although all of them are much smaller than ours, are tithing churches.

Your article hasn't helped us the least bit!

Allen Raymer Reesor
Bakersfield, California

* * *

Dear Sir:

Congratulations on the return of Agnes Montgomery to the Woman's Page—a stiff breeze in a dusty corridor and long overdue!

Mayme Martin
Barre, Vermont

* * *

Dear Sir:

We appreciated your article titled "Public Relations—Practically Nothing?" by Ralph C. Neill and "Cover Stories for Parish Papers" by Nicholas Titus. Both articles deal with projects that are of interest to the majority of churches.

Enclosed you will find a copy of our church newsletter. For a mimeographed paper we rate it pretty high. Do you agree?

Frank A. Kostyu
Alliance, Ohio

NEW PRESIDENT OF PRINCETON THEOLOGICAL SEMINARY

The selection of Dr. James Iley McCord of Austin, Texas, as president of Princeton Theological Seminary, Princeton, New Jersey, has been announced.

He is scheduled to assume his new post in the fall, replacing Dr. John A. Mackay, who has been president of the seminary for twenty years.

Princeton is a major seminary of the United Presbyterian Church in the U.S.A. Under Dr. Mackay its enrollment has doubled to a present total of 495 students —the largest number in the school's history. Though the seminary is Presbyterian, Dr. Mackay has helped make it "ecumenical in spirit," so that today more than twenty nations and fifty denominations are represented in the student body.

The new president will also come to a seminary that has recently carried on a program of physical improvement and expansion costing more than $3,000,000. Major items include a student center, a complete School of Christian Education, and the Robert E. Speer Library.

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

The Earth Melted

He uttered his voice, the earth melted. Psalm 46:6(b)

Thanksgiving Day, 1958, truly finds the world in a fiery melting pot. Millions upon millions of the underprivileged of the world are crying for a more adequate distribution of political and economic rights. For some this confusion means the ending of an age. Others have courage to feel that this melting of the nations of the world is because God is uttering his voice.

If that be true, thank God for the confusion of our world.

For many ages the Christian forces of the world have been the leaders in social righteousness. In the early ages they influenced pagan governments and softened the cruel decrees of tyrants. Despite many instances of so-called Christian rulers who placed power above their faith, the church did make a contribution to human progress.

This writer has always felt that the most romantic period of Christian history belongs in the modern age, starting with the astounding period of Christian missions. Wherever the footsteps of these missionaries touched, there sprang up bases of light, righteousness and beauty. Christianity at home and abroad was optimistic.

The hymns created in that era expressed faith, hope and joy. Can beauty of expression and Christian faith be combined more hopefully than in Bishop Heber's famous hymn? (1819)

Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny.
Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.

Or this from the hymn of Samuel F. Smith? (1832)

The morning light is breaking,
The darkness disappears;
The sons of earth are waking,
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war.

The people who sang these hymns must have thought the Kingdom of God was "just around the corner." Years to the contrary have brought disillusionment.

Christian missions have much of the credit for the uprising of the disinherited masses. They brought the message of the better life and the philosophy that in the sight of God all men are brothers.

But, sad to say, Christians rejoiced not because they were brothers of the disinherited, but rather because they were their benefactors. The missionary went as a patron and usually maintained the distinction of being of a different caste from those he taught.

Christian missions were supported by some because they were forerunners of a civilization which would provide a market for plows, home appliances, education and liquor. Natives soon learned that denominational mission boards paid a different salary to the white missionary from that allotted to a native regardless of his training. Charlie Soong is the classic example.

In the homelands of the civilized we have continued to grow rich and exclusive. The white man's burden was to tolerate the "lesser" peoples, see that they had something to eat, but to make sure that they never could stand on a level with their white benefactors. It increasingly became evident that the white man's philosophy did not intend that this become, in a social sense, one world. Stability, we felt, required segregation. The Serman on the Mount gave way to rules of strength and force. We beat our plowshares into swords and our pruning hooks into spears. Then the earth began to melt. Rumblings came from distant Africa, from the sands of Arabia, from the Yellow River of China, from the ancient tombs of Egypt.

Is this melting of the earth the sign of the end of civilization? Or has the Almighty uttered his voice to proclaim that it is time to move up higher?

If your faith is strong enough to believe, first, that the world disorders of the present day are caused by the failure of the Christian nations to take seriously the responsibility for world brotherhood, and, second, that the tumult of the present is a reaction to a so-called Christian world which has not had courage to truly accept the teachings of Jesus of Nazareth, you can give thanks to God on our national holiday with a clear conscience.

If not, you may have to wait for a wonderful victory in the Formosa Straits before you can rejoice.

Judge of the nations, spare us yet,
Lest we forget—lest we forget.

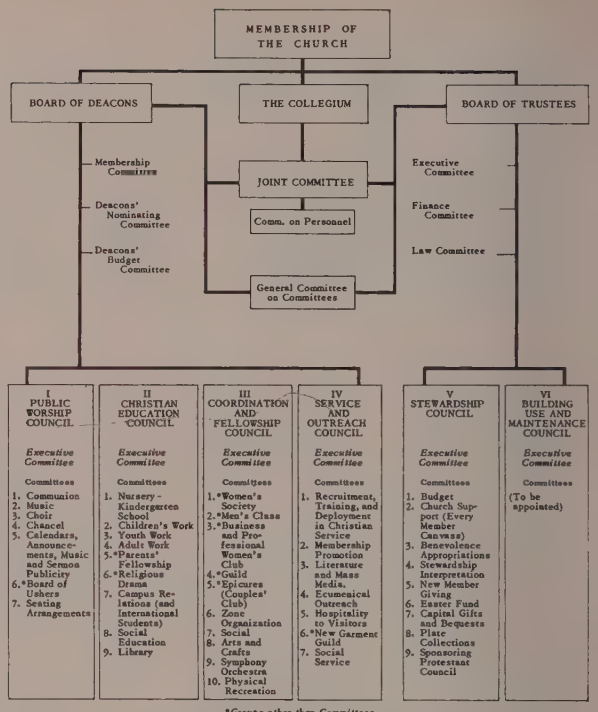
First Program: Then Staff

Churches today are increasing the size of their professional staffs. This, of course, is the result of growing churches and the new prosperity, but unless the plan is well thought out, adding staff members may cause more trouble than it helps. The staff of a church should be selected and hired to fit the needs of the church programs which the official board expects to project.

In the days, now gone by, when an associate minister was somewhat of a novelty, associates were added without much thought of church program. The pastor was aging and the kind men and women on the church board thought that the poor, tired man should have some help. So the associate came to the field. There was no clear-cut decision as to what his duties were. To all purposes and intents he was a small replica of the senior pastor. Both preached, both called, both attended meetings of the board. The senior pastor as the boss passed on to his associate the tasks of which he wanted to dispose.

Today we do some things just as senseless. There is a formula often repeated that when a church has more than five hundred members an associate should be called. No fixed formula can apply to every situation. If the church is merely a preaching station and no pastoral work is involved, I can see no need for even one associate. Many associates in the old days were required to sit in the chancel with the pastor during the service. Some of these chafed with discomfort, knowing that there was needed leadership elsewhere which they could supply, but the official board thought it impressive to have two ministers, or three, to conduct the morning worship.

I recently visited a church where both ministers were expected to attend the meetings of the official board and likewise attend the meetings of the women's association and the Sunday school board. Another church visited about the same time had divided the work of its two ministers. The pastor presided over the session (the spiritual board); the associate met with the board of trustees. The associate was the staff contact with the church school.



ORGANIZATIONAL CHART
RIVERSIDE CHURCH

The wise church needs to study all of the various activities carried on in its name, group them on the basis of their programs into suitable departments and then select the proper staff to direct the departments. The Riverside Church of New York City has its particular problems of staff. The chart below has probably appeared before in *Church Management* but it is well to repeat it. It shows the effort of one church to relate the professional staff directly to the program to be projected. The six counsels shown condense the activities of 195 boards and committees.

Circulation and Advertising

The desire of any magazine to secure a liberal amount of paid advertising space is surely a laudable ambition. Good advertising is as valuable to many readers as the editorial content, but many people not intimately connected with the publishing business seem to think that a large circulation assures much advertising.

The fact that this kind of reasoning has been frequently expressed in the church field prompts this paper on the relationship between circulation and advertising.

In the first place, no responsible magazine is primarily interested in circulation alone. What it desires is readership. You could print and mail a million copies, but if those who receive the copies do not read them, the distribution profits neither the readers nor the advertisers.

Some years ago when my own denomination was looking toward the establishment of a journal which would reach every home in the local churches, the committee listened to the statement of an ill-advised leader. He said:

When we get 500,000 subscriptions we will have to resist the amount of advertising which will be poured upon us.

Now the *Presbyterian Life* has many times 500,000 circulation, but it is still necessary for the denomination to subsidize it heavily. The advertising pages look pretty thin.

The Protestant Episcopal Church is now considering the establishment of a single denominational journal. *The Witness,* one of several journals now going to Protestant Episcopal families, is arguing against the plan. This discusses

(Turn to page 66)

Why Not Double Your Efforts?

Without a doubt you will agree pastoral visiting is very important; the minister who fails to take care of this vital feature is not likely to succeed. The pastoral call permits the minister to be in close contact with his parishioners; he is thus enabled to encourage, offer suggestions, use his influence toward church attendance and financial assistance, sympathize with the sick and shut-in —in fact, he sells the church and its service to the community.

The minister's success depends to a large extent upon his ability to visit the members and friends of the church often and frequently. Pastoral visiting determines to an extent his standing in the community and also the size of the audience at the public services.

Manufacturers make progress by using machinery to do their work; managers of retail concerns employ salesmen; and men who have responsible positions have their assistants. Could you not make greater progress if you had "Assistants"; something that would do part of your work for you, just as good, if not better, than you can do it? Business men are quick to take advantage of anything placed on the market to lighten their work or increase production. Are you as eager to accept help so as to make greater progress in your ministerial work?

Hundreds of pastors all over the United States and Canada have availed themselves of the parish paper plan and have built up their churches from small, struggling institutions to great organizations with large memberships which are great assets to the communities in which they are located.

The parish paper is the dynamic force that is now assisting the progressive pastor. Assistance in pastoral visiting is just one service it will render for you. A parish paper will bring you in contact with every person in your community; it will encourage, suggest, invite and act as a pastoral visitor—an assistant pastor. Start work on that Parish Paper now.

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GRAND RAPIDS, MICHIGAN

The Sacrifices I Make

TO STAY IN THE MINISTRY

*Paul Arthur**

In former years, ministers often spoke about the sacrifices that they made in order to serve their churches. These sacrifices were, of course, always in the realm of the material—food, housing, clothing, etc. One suspects that those sacrifices were frequently overdrawn, but nowadays there are few ministers that are sacrificing anything. Conditions are different, of course, and ministers are receiving the advantages of those conditions just as other people are.

Here are a few categories which come to mind in this matter of "sacrifices" at the present time:

Food

We have only the finest and fanciest food in our home. My wife buys all food on the basis of price alone; no, not, as this implies, at the lowest price, but if there are two or three brands of the same item of food in the super market, she buys the one that is highest. Anything that is less than the best or that is leftover is given to the cat or just thrown into the garbage. Our children, especially, would not think of eating anything less than the best, for they are highly selective.

Besides, we have a large refrigerator with a big freezer compartment, so that we can buy and keep the finest foods.

This is true not only of our family, but other ministers' families that I know have the same high standards.

Car

We have only a Ford car, but it is a recent model. Besides, it was given to us by the church. There is no guarantee that we will get another, and it does not look like it now because members of the board who made the arrangement are no longer on the board; but the fact remains that we did get this car as an outright gift.

Nor do we stand alone, because hundreds of other ministers have received cars as gifts from their congregations or from groups within the congregations.

In addition, many who buy their own cars have cars that are much more expensive than the Ford.

*Obviously this is a pen name.

Housing

People frequently assume that our family lives in back of the church. This is not true although a former pastor lived in a parsonage attached to the church. However, he moved out thirty-five years ago, and the original parsonage is now used for an educational building. This former pastor, now retired, lives in a mansion of his own, and we live in the parsonage owned by the church. It is in a fine residential area—usually regarded as being the best residential neighborhood within the city limits, although naturally some of the suburban areas are more "plush" than our area. Our parsonage is not new, but it is comfortable and in good repair.

Moreover, I've noted that we do not stand alone in this matter of housing. Especially in recent years, a considerable percentage of parsonages in rural areas are of a magnificent nature as compared to former days. There is every modern convenience. In many cases the church itself is not nearly so fine looking as the parsonage. Perhaps one factor is that the congregation would like to erect a new church, but it is too expensive, whereas a parsonage can be handled financially.

In our denomination men just out of seminary, already married in many cases for several years, are going as first pastors into new suburban areas where they are given fine houses. To be sure, there are at least two factors: (1) Since they must be in the area, there are literally no houses or apartments for rent nor anything but the new houses to buy; and (2) it is assumed by all concerned that the parsonage which the church buys must be on a par with the fine suburban homes of the members.

Is this picture of ministerial sacrifices realistic? Or does our friend represent one of the better favored men of the profession?

Clothing

We have only the best for our children, my wife, and myself—no "hand-me-downs" as in previous generations. If a garment is not just right in quality or size, it goes into the relief boxes for shipment abroad. At least there it can do some good.

College

The church at large operates denominational schools and colleges, but the children of ministers do not always attend them. Many, including our own, attend other colleges that have more prestige and a higher scholastic standing, even though their fathers attended small church colleges.

You can justify this at least on one count: Many of the ministers of our church, although graduates of our own seminaries, have gone to colleges other than those of our church body. This is particularly true of those who are pastors of our best known congregations, of those who are in the administrative positions, and of those who are professors in the seminaries.

Salary

This is certainly the most touchy matter in regard to "sacrifices," merely because almost all people, including ministers, think that they are underpaid. The insidious thing is that no matter how much you get (minister or layman) it is not enough to keep up with the inflationary and materialistic times in which we live. As a matter of fact, I could save a little during depression years of the 1930's when our children were small, but we do not save anything from my salary nowadays, especially since my wife has returned to full-time schoolteaching for the avowed purpose of helping our children through college. Moreover, she will probably keep on teaching indefinitely, especially since we would have so much less money if we had my salary alone.

While I am sure that there are many and various exceptions to the things which I have written, particularly in small parishes in rural areas, yet the "sacrifices" of former years are certainly not being duplicated on the same scale in our times.

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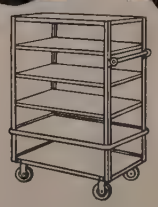

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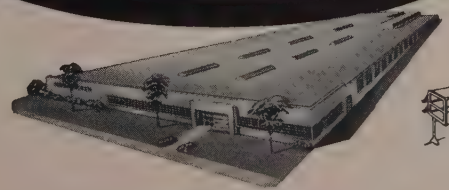

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Haugan's Great

CHRISTMAS ANNUAL

*Erik W. Modean**

Randolph E. Haugan is a collector of rare distinction. He makes a specialty of Christmas.

An unusual hobby, of course. Beyond that, however, it would merit little attention by itself. But Haugan put his hobby to practical use and in so doing has helped to enrich the observance of Christmas in homes everywhere.

The story of Haugan's deep interest in Christmas—and what came of it—goes back to his boyhood on a Wisconsin farm. There, the quiet reverence in which the day of days was observed in the happy warmth of the family circle made a lasting impression upon him. Somehow he wanted to keep those memories forever.

Haugan isn't sure just when he began to collect the things about Christmas that he feels are worthy of remembrance. But it wasn't long before he had accumulated a vast store of memorabilia from all corners of the world.

Meanwhile, fresh out of college in 1925, Haugan had joined Augsburg Publishing House, operated by The Evangelical Lutheran Church at its national headquarters in Minneapolis, Minnesota. In 1929 he was promoted to general manager.

By then his files bulged with material on Christmas. How, he wondered, could he share these treasures with others? What kind of a publication could best serve this purpose? By coupling his hobby with a borrowed idea and his own skill as an editor and lithographer, Haugan found the answer.

Out of the union came *Christmas,* later subtitled *An American Annual of Christmas Literature and Art.* Devoted solely to the observance of Christ's birthday throughout the world, it was designed "to put the real meaning back into Christmas." And that is still its only aim today.

A mere 5,000 copies of the first *Christmas* were printed in the depression year of 1931, compared to a press run of nearly 150,000 for the twenty-eighth volume this year. To date more than 2,350,000 copies of the annual have been sold, impressive testimony to its wide, popular appeal.

Haugan borrowed his idea from annuals which were a tradition in Scandinavia and England. He wasn't daunted by the fact that none had ever caught on in this country. He spent the next two years working over the idea into his own conception—a publication that would reflect the dignity and religious significance of Christmas which the others lacked.

Randolph E. Haugan (left) studies the contents of the "Annual" with Lee Maro who has contributed to many of the volumes.

From the very beginning, Haugan laid down several cardinal principles that have been rigidly followed through the years. Christ, he resolved, would be the central theme of the annual. There would be no compromise with the commercial or the secular. Therefore, no advertising, no scenes of revelry, no Santa Claus.

And never, under any circumstances whatsoever, any mention of "Xmas." That abbreviation, to put it mildly, is abhorred.

In richness of color printing, in excellence of typography, in variety of content, *Christmas* is a masterpiece of the publishers's art, an annual in a clasrs by itself.

The Bookseller has consistently ranked *Christmas* in the top five of its nonfiction best-seller lists from October to mid-December. And the Lithographers National Association has honored the annual with an award in the book division of its yearly competition. It has reaped many other awards, also.

One of the best clues to the spirit that motivates Haugan as editor of *Christmas* was contained in his foreword to the twenty-fifth anniversary edition.

"This picture story," he wrote, "is for those to whom the modern holiday season seems to get more glamorous and clamorous each year, but who still experience that old nostalgic feeling for the Christmas time of a more quiet bygone era."

Maybe, in a world where Christmas has become synonymous with a grand spending and merrymaking spree, that's old-fashioned. But the amazing acceptance of the annual is solid proof that a lot of people prefer its stress on those simple, spiritual truths from which spring the eternal joys and pleasures of heart, mind and spirit.

The universal appeal of *Christmas* is attested by the fact that it has attracted the interest of VIP's in all walks of life, including presidents, kings, ambassadors, church dignitaries, writers, artists, movie stars, and hosts of other luminaries.

The annual has proved ideal as an appreciation gift to Sunday school teachers and other church workers. Many buy it to brighten the holidays for shut-ins, the

*Mr. Modean is Director of the News Bureau, National Lutheran Council, New York City.

Illustrations on this page show the high quality of artistry which has characterized the "Annual" from its inception.

hospitalized, and members of the armed services. Major industries distribute it to their employees. Friends in other parts of the country have even sent it to the very Augsburg workers who labored in its preparation and publication!

Paging through *Christmas* is a new adventure each year. Yet, like the Christmas tree, its newness always has the warm glow of familiarity, the sense of continuity and tradition.

In a skillful blend of the old and the new, you will find entertaining Christmas fiction and poetry, striking photography, original Christmas music, beautiful contemporary and classical art, interesting articles on Christmas customs and folklore of peoples and churches in foreign lands, and—above all—the changeless Gospel story.

Always, the age-old, ever-new story of the Christ child is the leading feature of the annual. Those portions of Matthew and Luke containing the Magnificat of Mary, the accounts of the birth of Jesus, the visits of the shepherds and the wise men to Bethlehem, the flight into Egypt, are recorded just as they are in the Bible, but with the added enchantment of glowing pen and ink illustrations and sheer artistry in the use and arrangement of type.

Why has *Christmas* succeeded so remarkably while countless other annuals have failed? Haugan has no doubt on that score. The answer, he is certain, lies in the fact that it tells the wondrous story of the birth of Jesus Christ, Lord and Saviour. "And she brought forth her first-born son and wrapped him in swaddling cloths, and laid him in a manger. . ."

This, and nothing more, is the emphasis of *Christmas*—and people love it.

A Bring-Your-Bible Pageant

THE MESSAGE OF THE BOOK

*Don Mueller**

Here is a Christmas pageant with a difference; it depends upon family Bible reading to be effective. Every member of the family is encouraged to bring a Bible and to read aloud during this pageant with its emphasis upon participation.

The familiar costumed characters have a part in the pageant, but attention is also focused on their contemporary parallels —a mother, a father, a businessman, a believer, a "golden-ager." Mary, Joseph, the innkeeper, the shepherds and wise men go through their accustomed paces in pantomine, while their modern counterparts address them in verse, especially written to be read aloud and designed for easy memorization.

The service should be announced well in advance in order that families may borrow additional copies of the King James version of the Bible, chosen because the Christmas story in the King James version is so familiar. The church is well lighted and stocked with extra Bibles for the forgetful. No programs are needed for the minister explains how the reading is to proceed in his very first speech.

Minister: (After an opening service of prayer and carol singing.) Now let us open our Bibles to the second chapter of the Gospel according to Saint Luke, which is the third book of the New Testament. In our Bible reading tonight we will follow this simple plan. I will read a verse, and when I pause the men will begin reading in unison, and continue until they hear a chord from the organ. Our second reader is Miss Smith. When she pauses in her reading the women will begin reading in unison, and continue until they hear a chord from the organ. When the reader is a man, the men respond; when the reader is a woman, the women respond. When we both read, the entire congregation is to join us in the verse we are reading. If Miss Smith should say, "Then said Mary unto the angel," and pause, this is an invitation for all the women to read the quotation in unison. The men will read the words of the angel Gabriel; the women, the words of Mary. The men will read the question of the wise men, and the the women will read the answer of the chief priests and scribes. Perhaps the youth in our congregation will read the words of the angel who warned Joseph.

Thus let us worship God by reading together from his Holy Word. I shall begin with the twenty-sixth verse of the first chapter of Saint Luke's Gospel.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, (pause)

Men: Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. (chord from organ)

Minister: And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, (pause)

Men: Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (chord from organ)

Woman Reader: Then said Mary unto the angel, (pause)

Women: How shall this be, seeing I know not a man? (chord)

Minister: And the angel answered and said unto her, (pause)

Men: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

And behold, thy cousin Elisabeth, she hath conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God, nothing shall be impossible. (chord)

Woman Reader: And Mary said, (pause)

Women: Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. (chord)

Minister: Then Luke tells how Mary visited her kinswoman Elisabeth, and how the unborn baby leaped in the womb at the words of Mary. So happy was Mary that she sang a song, the words of which begin with the forty-sixth verse in this same chapter.

Woman Reader: And Mary said, (pause)

Women: (They read together Luke 1:46b-55.) (chord)

Minister: Luke tells the story of the birth of the cousin of Jesus, John, who became the baptist. But the story of the birth of Jesus is told in the familiar words with which he begins his second chapter. Let us read then from Luke 2.

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

Men: And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) (chord)

Woman Reader: To be taxed with Mary his espoused wife, being great with child.

Women: And so it was, that, while they were there, the days were accomplished that she should be delivered. (chord)

(The organist plays an appropriate carol, as the figures of Mary and Joseph appear. They seem to speak. He leaves her, seeking lodging. He turns his back to the congregation, so that attention is focused on Mary. Then Mary's counterpart, the modern mother, steps into view.)

Minister, Grace Community Methodist Church, Oakland, California.

Mother:

The waiting hours at last are over;
The miracle is here.
Soft-winged watchers softly hover
Like a soft and downy cover
O'er the place where hearts discover
God is very near.

Once the waiting hours moved slowly;
Now the minutes race.
This shall be her shining hour;
Motherhood shall bloom and flower;
She shall know her nature's power,
Find her glory-place.

Maiden-mother, sighing, praying
That the birth be swift,
Let pain come, for there will be
Glimpses of your destiny,
Promise of eternity
As you bear God's gift.

(The mother leaves. Mary turns to look at Joseph, who is at the door of the inn, behind her. He pantomines knocking. The innkeeper appears; they converse; the innkeeper shrugs, gestures his helplessness. Joseph turns away, crestfallen. He and Mary freeze in their positions, she watching him, so that attention is focused on Joseph. The modern father appears.)

Father:

Anxious Joseph, waiting, worried,
I know how you feel.
Wond'ring will you find a place,
Gazing at her stricken face,
Forced to plod, you want to race,
You are very real.

I have worried, worried Joseph,
Facing fatherhood.
Will my child be strong of limb?
Is his future bright or dim?
Will I ever be to him
All a father should?

God will help you, anxious Joseph.
Here is how it stands.
He'll be growing; help him grow!
Love him well and let him know,
Trust in him, then let him go,
Leave him in God's hands.

Minister and Woman Reader: And she brought forth her first-born son,

Everyone: And wrapped him in swaddling clothes, and laid him in a manager; because there was no room for them in the inn.

(Organist begins a carol as Joseph joins Mary. The innkeeper crosses downstage, stands in a helpless pose which suggests he might be saying, "But what could I do?" The modern business man appears, briefcase in hand.)

Businessman:

I know you. I don't condemn you;
I know how it is.
Business makes such great demands,
Always men with outstretched hands
Bring their needs across the sands,
Needs as great as his.
I know you; you keep the inn,
Ledger on the shelf.
Never even thought to see him,
Never thought you ought to see him,
Visitors you brought to see him,
Never looked yourself.

I'm like you; my hands are busy.
Thus they rarely fold.
I have heard his claims. I doubt him,
Doubt the folk who talk about him.
Like your inn, I'm cold without him,
Desolate and cold.

(He retreats, a defeated figure. Christ means nothing to him.)

Minister: And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Men: And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. (chord)

Woman Reader: And suddenly there was with the angel a multitude of the heavenly host praising God and saying, (pause)

Women: Glory to God in the highest, and on earth peace, good will toward men. (chord)

Minister: And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, (pause)

Men: Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. (chord)

Minister: And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

Men: And when they had seen it, they made known abroad the saying which was told them concerning this child. (chord)

Woman Reader: And all they that heard it wondered at those things which were told them by the shepherds.

Women: But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. (chord)

(The shepherds have come in and seen the child, then they leave the stable, and assume poses as though they might be telling people about the angels, the family, the infant. As they freeze in this pose, the modern believer appears.)

Believer:

I'm much like you. You're common shepherds,

Illustration by Courtesy "The Christmas Annual."

Men who laugh and shout.
I'm no wise man, filled with learning
On a quest, all eager, burning,
Yet I've got a quiet yearning
To know what life's about.

I'm like you. I heard the message,
So I went to see.
Saw him grow and heard him teaching,
Saw his works and weighed his preaching,
Saw his healing hands outreaching
There in Galilee.

Don't know if you know what happened;
He was thirty-three.
Jews and Romans sneered and slew him,
But the folk who really knew him
Said, "Salvation cometh through him."
It does. It came to me.

(He leaves.)

Minister: It is in the Gospel according to Matthew that we read of the visitors from the East. Matthew is the first book of the New Testament. Let us read together the beginning of the second chapter.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, (pause)

Men: Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. (chord)

Woman Reader: When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him,

Women: In Bethlehem of Judaea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of these shall come a Governor, that shall rule my people Israel. (chord)

Minister: Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, (pause)

Men: Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. (chord)

Woman Reader: When they had heard the king, they departed; and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

Women: When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

(The wise men appear and find Mary and Joseph and present their gifts. They strike classic poses of humility and adoration, then "freeze." Their modern counterpart appears, but it is a woman, one selected by the minister and known for her goodness and wisdom, a new grandmother, perhaps.)

Wise Woman:

So these are wise men! Oft they're pictured
Dreaming neath the skies.
But to find a new star showing,
O'er a goal that's worth the going
And to go while still it's glowing—
That's practical, and wise!

Some have called their gifts unfitting!
They knew how to give!
For they gave their richest treasure,
Gold and myrrh in heaping measure,
Giving gave them holy pleasure!
They knew how to live!

(She leaves.)

Minister: And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying,

Youth: Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

Minister: When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod; that it might be fulfilled which was spoken by the prophet saying, Out of Egypt have I called my Son.

Thus endeth the story of the birth. And may God add his blessing to this reading, and let it bear fruit in our lives. Amen.

BEATITUDES FOR EVERYMAN

BLESSED IS THE MAN WHO IS:

. . . . . humble, for he has mingled with flame and dust and been trodden under foot.

. . . . . compassionate, for he has felt the sting of pain and the burning shame of unworthiness.

. . . . . gentle, for he has used both spur and whip and found them useless.

. . . . . proud, for he has discarded servility and put on the purple robe of manhood.

. . . . . courageous, for he has picked up the broken sword of a hero, and put to flight cowards in full armor.

. . . . . hopeful, for he has erected an alabaster city out of ruins stained with blood.

. . . . . truthful, for he has glimpsed, in days of deceit, the white robes of spirits triumphant.

. . . . . humorous, for he has heard the sour notes of the discouraged and fashioned out of their fear the lilt of his song.

. . . . . peaceful, for he has routed evil by day and, amidst the dew and calmness of the night, he has seen the battlements of eternity.

. . . . . imaginative, for he has seen the completion of his labors on a battlefield littered with stones erected to those of little faith.

Millard M. Gifford

YOU GET WHAT YOU PAY FOR

It is a terrific temptation to perform socially approved acts for the sake of group commendation—that is, to be guided by human and cultural norms as well as to seek satisfaction of selfish motives. This is the chief indictment against "How to Win Friends and Influence People." Part of the damnable feature of the business is that it actually works in a rather significant fashion. Men who seek to impress others are likely to succeed, though not always in a degree sufficient to satisfy their own wants. But the process of winning success in this fashion inhibits a course of action that can lead to winning the rewards of heaven.

So the warning of Jesus involves not so much the operation of justice as of cause and effect. It is a basic law of God, at once hidden and clear, that "you get what you pay for."

Webb B. Garrison in SERMON SEEDS FROM THE GOSPELS (Fleming H. Revell Company).

Christmas Narrative Sermon

The Shining Light

*Roy Pearson**

I did not have a very happy childhood. Our home was in the poorest quarter of Jerusalem, and all around us were the sights and sounds which men associate with city slums today. The ugly little huts were built so close together that they often seemed no more than rooms in one vast cosmic tabernacle of confusion and disorder. The narrow streets were frequently impassable, so thronged were they with peddlers hawking wares and children shrieking wildly as they ran about in play. There was rubbish everywhere, and in the center of the streets were the droppings of the animals, and in the shallow gutters was the sewage from the houses. You never had the privilege of silence. You never had the right of separation from your fellow men. You never had the chance to lift your heart to God alone and feel that you were part of something clean and something quiet, something great and something good. In fact, so steadily were we surrounded by the stench and noise and wretchedness that on infrequent trips beyond the city limits we were troubled by the emptiness and frightened by the stillness, and so bedeviled by the foul odors of the city that the very fragrance of the lilies seemed at first an exhalation foreign and unpleasant.

My father's name was Benjamin, but I found in him nothing reminiscent of that Benjamin of old who was the youngest son of Jacob and Rachel. The Benjamin I knew was anything but tender and was not a man to foster love in anyone whose lot it was to call him father. His work was driving camels, and for many months together he would be away from home completely, traveling with caravans that plied between the valleys of the Tigris and the Nile. What little happiness I had came only in his absence; for always on his coming home he asked my mother how I had behaved myself, and always she had kept a list of my infractions of the rules while he was gone. Without exception he was more or less intoxicated every time he stumbled home to us, and the beatings which he gave me with his heavy leather strap were awful both in prospect and in actuality. Nor did the matter end when his sadistic fury had been spent and he had staggered off to sleep awhile upon his bed beside the door; for daily after that he nagged and criticized and baited me until I often wished that I were dead.

My mother's name was Mary, and even as I found in father nothing to remind me of that former Benjamin whom I had come to love in reading of him, I saw in mother little to recall the Miriam whose name she bore, the sister of the mighty Moses who had watched beside the reeds to see if Pharaoh's daughter would take care of him. While my father was away on his long journeys with the caravans, there were many callers at our house. Always they were men. They came at night, and as soon as they appeared, I knew that I must leave the house and stay away till they were gone. Once I thought the man had left and I came back sooner than I should. I can still remember how he swore at me and how my mother whipped and whipped me for my disobedience. Today I know how much my mother hated what she did and how much abject poverty there was in leading her to do it; but then I had no brothers and no sisters, and my loneliness was only made the more unbearable as mother nightly thrust me out for reasons which I could not understand.

When I was twelve my mother died. Father finally persuaded one of his reluctant brothers to take care of me, and so it was that I went to live in Bethlehem. My uncle and my aunt had seven children of their own, and I was nothing but an added burden—someone to remind them daily of the Bejamin whom they despised, someone whose existence they deplored and toward whom they felt nothing but resentment and revulsion. Wherever I was, it seemed they did not want me; and whatever I said, it seemed that I was wrong. "Get out of the way, Abner!" they would shout at me. Or: "O shut up, Abner! You're talking like a fool." Or: "We had a happy home until you came here, Abner, but you have spoiled it all. You're just a troublemaker!"

Shepherds of Bethlehem

I do not know when first I found myself attracted to the shepherds. The house at Bethlehem was no more home to me than that which I had known when mother was alive, and realizing that I was not wanted there, I wandered often through the streets and talked with anyone whom I could find—with the merchants, with the farmers, with the women at the well, with anyone who seemed to have a friendly face and looked as if he might reply to what I said without offense or irritation.

But it was the shepherds whom I loved beyond all others. Bethlehem lay in a region strangely fertile for the land of Palestine. Below it was the long, grim wilderness of Sinai. To the east, beyond the Jordan, rose the steep, harsh cliffs of Moab, followed only by the barren, empty spaces of the desert; and westward there was nothing but Tekoa with its memories of Amos coming from the wilderness to preach God's condemnation on the people of his day. But around the town of Bethlehem the land was of a gentler kind. There the rich wheat ripened in the fields, and there the figs and olives grew. And to the sloping hills nearby the shepherds took their flocks and watched them while they grazed.

They always seemed to be a kindly company, those shepherds whom I came to know in Bethlehem. They were men uneducated and unlettered, but there was in them a something which appealed to me and made me want to be with them as often as I could. They were brave and had no fear of man or beast when they were tending sheep upon the hills. They were strong, and I had often seen them carry wounded lambs for miles to get them proper care. But they were also tender. They were gentle. They were full of humble faith and quiet understanding, and sometimes I even wished that I could be a lamb myself and live with them beneath the open sky where all was clean and fair and good.

Often as the shepherds led their flocks through town I followed them, and more than once they took me to the fields and let me sit with them all through the morning or the afternoon. But what I really wanted was to go to them at dusk and stay with them all night—while the sun set, and the darkness fell on the hills, and the stars brought peace to all the troubled sons of men. Time after time I begged my

(*turn to page 24*)

*Dean, Andover Newton Theological School, Newton Centre, Massachusetts.

The Annunciation to Mary

Angel Addresses the Shepherds

Christmas in Old Lehigh

Instead of the traditional portrayal of the nativity, the pupils at Parkland High School, Orefield, Pennsylvania, presented for their parents and the public, "Christmas in Old Lehigh," a pageant in which the age-old story of the birth of the Christ child has been depicted with characters indigenous to the locale of the school.

Realizing that the religious and cultural heritage of the Pennsylvania German forefathers has been very rich, the chairman of the Art Department, Dr. William W. Swallow, conceived the idea of portraying the various events of the nativity in an unusually picturesque setting. He expressed his ideas to Mrs. Martha Schaeffer of the English department who is responsible for the Christmas pageants presented by the school. Mrs. Schaeffer collaborated with him in preparing the script, and the production was presented for the first time in 1956.

The year 1900 was chosen as the time for the events, and the immediate vicinity of the school, namely the Guthsville area, was chosen for the setting.

In attempts to make the characters authentic, the boys and girls of the school

(*turn to page 22*)

THE PROGRAM

I *The Prophecy*

O Holy Night — Adam

". . . the Angel Gabriel was sent from God."

Scripture Reading St. Luke 1:26-33

Lo, How a Rose — Praetorius

Girls' Chorus

Break Forth, O Beauteous Heav'nly Night — Bach

Senior Chorus and Brass Choir

My Soul Doth Magnify the Lord — Wolcott

Soprano Solo

II *The Village*

Watchman, what of the night? What of the night?
The watchman saith, "The morning cometh."

Calm On the Listening Ear of Night — Dykes

Schtille Nacht — Gruber

Watchman, Tell Us of the Night — Elvey

Lullaby — Brahms

Senior Chorus

III *The Birth of Christ*

". . . there was no place for them in the inn."

Scripture Reading Luke 2:1-7

(*turn to page 22*)

PHOTOGRAPHS BY
Edgar T. Clewell,
Allentown, Pennsylvania

Visit of the Magi

The Heavenly Chorus

The Complete Cast

CHRISTMAS AT OLD LEHIGH

(*from page 20*)

asked their mothers to search in their attics for clothing reminiscent of the chosen period, 1900. On the stage, enhanced with furniture and properties characteristic of the time, were displayed a settle, plank rocker, old-fashioned cradle, coal oil lamp, and candle molds.

Mary, pictured in a plain blue dress, the choice of the people of that time, is visited by the angel as she is knitting before the fireplace in her humble Pennsylvania German farmhouse.

Perhaps one of the most picturesque scenes of all is the one in which there appear thirty villagers who view the Guthsville area, with the colonial spire of Jordan Lutheran Church in prominence, while the spot on the barn sign in the background portends the birth.

The kings, representing the aristocracy of that period in the area, appear in high silk hats and chesterfields, bearing their most coveted gifts: gold (a basket of field corn), frankincense (a basket of apples), and myrrh (a live chicken).

The script following the traditional story, and the music consisting of German and English numbers, are combined to form an impressional background for the program, the printing of which is revealed inside opened barn doors. June Rose of the music department worked with Mrs. Schaeffer to adapt the music to the story.

In his latest addition to the production, Dr. Swallow has had the members of the elective art classes make life-sized lambs and a donkey with papier-mache.

"Christmas in Old Lehigh," a cooperative effort on the part of those in the industrial arts, printing, fine arts, music, and English departments, has won its way into the hearts of not only the five hundred youngsters who yearly grasp the true and only spirit of Christmas but also the entire student body, parents and friends.

Although the initial effort was produced as an experiment, the production has been so well received that it, in all probability, will become traditional at Parkland.

THE PROGRAM

(*from page 20*)

Come Ye to Bethlehem — Davis
What Child Is This — Stainer
Hasten Swiftly, Hasten Softly
Junior Chorus
Hark, the Herald Angels Sing — Mendelssohn
Brass Choir

IV Shepherds in the Fields

"Glory to God in the highest, and on earth peace among men with whom he is pleased."
Scripture Reading Luke 2:8-14

As Lately We Watched — Austrian Carol
Amish Carol of the Hills — Gaul
While by Our Sleeping Flock — Jungst
Senior Chorus

V Shepherds at the Stable

". . . and they came with haste, and found Mary and Joseph, and the babe lying in a manger."
Scripture Reading Luke 2:15-16

Christmas Day — Traditional German Tune
Hark, Now, O Shepherds — Luvaas
Senior Chorus

VI Kings at the Stable

". . . they offered him gifts, gold, and frankincense and myrrh."
Scripture Reading Matthew 2:11-11

Christmas Caravan — Filkins

VII Let All Come to the Stable

O, Come Little Children — Schultz
Twelve Girls

"For unto us a child is born, unto us a son is given."
Scripture Reading Isaiah 9:6-7

Christians Awake — Wainwright
Psalm 150 — Lewandowski
Senior Chorus
Now Thank We All Our God — Cruger
Senior Chorus and Brass Choir
Candlelighting
Audience participates in the singing of the carols.

1. It Came upon the Midnight Clear — Willis
2. The First Nowell — Traditional
3. Joy to the World — Handel

VIII Silent Night

The Cover Picture

The cover picture is one of the series in the Christmas story of Old Lehigh's Pennsylvania Germans. It is repeated here in miniature.

THE NATIVITY IN LIVING PICTURES

*Hugh McMillan**

The congregation of Christ Church by the Sea will witness the story of the nativity in living pictures as part of its Christmas festivities. These are the traditional tableaux with speaking and singing parts telling the message. This will be the fifth year that such a program has been presented. The scenes used, however, are changed from year to year.

Last year the program was presented on two evenings. Ballots were passed around for the guests to indicate their preferences —for scenes of the current year or for scenes of earlier presentations.

Mrs. Holly Lash Visel has directed the program from its inception. Mrs. Irma Rutter has been the codirector, in charge of the music. Church members play the roles and assume the backstage obligations. Babies from church families have been used to portray the Christ child, and young boys from the church have played the boy Christ. The adult Christ has always been played by the pastor, Roy A. Carlson.

A narrator prepares the audience for each scene by beginning the story which becomes a living picture. Occasionally a scene starts with the characters appearing from the rear of the audience, speaking their parts as they move to the front, thus increasing the audience participation. Many children take part, deepening both their knowledge and appreciation of the Bible story.

The efforts have always been appreciated by the church and the community and have been rewarded by capacity attendance.

PAGEANT

THE NATIVITY IN LIVING PICTURES

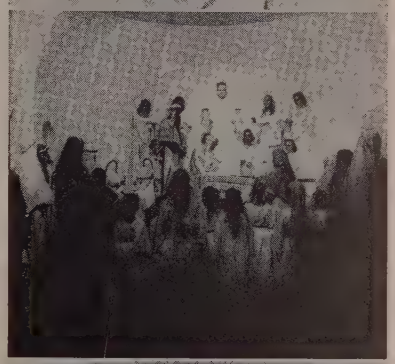
Organ Prelude:

The Messiah: Pastorale Symphony (Handel)

Christ the King (Benoit)

Preparation for the Pageant:

Hymn: Joy to the World



***The photography in this article is the work of Hugh McMillan, Newport Beach, California.**

(congregation)

Prayer of Invocation

The Christmas Story from Matthew and Luke

Picture One

Isaiah Foretells the Coming of the Messiah

Hymn: Come, Thou Long Expected Jesus

Picture Two

The Annunciation
Angel and Mary

The Song of Mary (Lyman Bayard)

Duet: O Love That Wilt Not Let Me Go. (Mathieson)

Picture Three

Mary and Elizabeth

Duet: The Magnificat (Lyman Bayard)

Picture Four

The Angel Appears to Joseph

Chorus: He Shall Give His Angels Charge over Thee

Picture Five

His Name Is John
Zacharias, Elizabeth, Simon, Anna and Mary

Picture Six

Mary, the Babe, and Angels

Hymn: It Came upon the Midnight Clear

Picture Seven

Good Tidings of Great Joy
Gabriel, Youth Choir of Angels, Group of Shepherds

Picture Eight

Adoration by Shepherds and People of Bethlehem

Presentation of Offering
(for expenses of the pageant)

Hymn: O Little Town of Bethlehem

Picture Nine

King Herod and the Wise Men
Herod, Wise Men, Herod's Slave, Followers

Hymn: There's a Song in the Air

Picture Ten

The Boy Jesus in the Temple
The Boy Jesus, the Judges and Mary

Hymn: O Master Workman of the Race

Picture Eleven

John Preaches the Coming of Jesus
John the Baptist, Jesus, Followers

ANTHEM: For God So Loved the World (Stainer)

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THE SHINING LIGHT

(from page 19)

uncle and my aunt to let me go, but never with success until the night before my fourteenth birthday when at last they gave me their permission. "Let that be your birthday present," my uncle shouted after me as I was leaving. "It will save us buying anything to give you. And don't hurry back. You won't be missed!"

But I was far too breathless to pay heed to him and much too happy to be hurt by what he said. I remember running through the crowded streets as fast as I could force my legs to carry me—bumping into countless men and women, attracting numberless expressions of profanity, but wanting only to put Bethlehem behind me and not caring in the slightest what the town might think of me for all my haste and rudeness. At such a pace I ran until I reached the last house in the town, and there I stopped; for here the short street narrowed to a footpath, and only open fields lay now before me. The sun was sinking ever closer to the distant hills, and far across the valley I could see the sheep around the shepherds and the tiny wisp of smoke which rose up from the fire they were building for the night. I must not hurry now. This was that for which I came. This was the prize which I had sought so long to win, and every morsel of these moments must be tasted and enjoyed. So now I did not run: I walked. And I watched the sun go down, and I threw some pebbles in the little brook beside the path, and I chewed a piece of grass, and I whistled and I sang.

It was almost dark when I had crossed the valley to the shepherds; but life was full of glory now, and life was glad, and life was good. Judah and the other men received me with their customary friendliness. "Eat hearty, lad," they said, and handed me a gourd that I might share their simple meal around the open fire. We talked of many things as evening deepened into night—the massacre of the twelve thousand people by the Roman Pompey and the slaughter of the priests before their very altars, the rebellion in Judea, the capture of Tarichaeae, the selling of the thirty thousand Jews to slavery, and most of all the ancient expectation of our people that one day the King of Kings would truly come, the Lord of Lords, the great Messiah who would free the Jews from Roman rule and usher in the day of righteousness and peace.

I loved to hear the shepherds talk, and I had said that I would keep them company until the break of day across the hills. "I shall not go to sleep at all tonight," I said to Judah early in the evening, but Judah only laughed and said that all of them would go to sleep except the one appointed to keep special watch. "You, too, will go to sleep," he said. "And soon. Already I can see your eyelids droop with weariness." I thought that he was wrong, and as I lay back on the sloping hillside, I could think of nothing but the joy of being here among the plaintive sheep, beside these men I loved so much, and underneath the soft, black blanket of the stars above me.

The Shining Star

But I must have done as Judah said I would; for I know nothing of what happened till I heard the voice of Levi coming to my consciousness as if it sped from many, many miles away. He had his hand on Judah's arm. "Judah," he was saying in a manner fraught with hushed excitement. "Wake up, Judah! Wake up!" At first I thought that some wild animal was theatening the sheep, but as I struggled to my feet, I saw the strange, unearthly light and, looking up, beheld the star that hovered low above the town of Bethlehem.

"It is an omen," Judah said when he was fully wakened.

"It is a sign," said Simeon.

"Lo," said Levi, "the angel of the Lord is upon us, and the glory of the Lord shines round about us."

But it was Gideon who first perceived the full impact of what we saw. "Behold," he said, "he brings us good tidings of great joy, which shall be to all people. For unto us is born this night in the city of David the Messiah, the Lord, the Saviour."

By now the shepherds all had fallen to their knees, and I was on my knees beside them. The eyes of all of us were fixed upon the star, and for what seemed eternity no one among us spoke a single word. But turning at last to look at Judah as he knelt beside me, I heard him say, "Verily, I see with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest and on earth peace, good will toward men.'"

Slowly, slowly the brightness of the star diminished, and Laban voiced the will of each of us. "Let us go to Bethlehem at once," he said, "and find out what has happened there." And so we hastened back across the valley, often stumbling in the dark but never slackening our pace until at last we reached the town itself.

At first we were surprised to find the streets to full of people. But this was December twenty-fifth according to the calendars in use today. It was the winter solstice and long had been a time for pagan festivals associated with the birth of ancient deities. For that reason many people doubtless had not gone to bed at all

Papier-mache Christmas Animals

These pictures show various steps in making the large papier-mache animals which were used in the Old Lehigh Christmas pageant which is described on another page. These were made by pupils of the elective art classes of William W. Swallow, chairman of the school's art department.

Photographs by *T. Milton Rockmaker, Allentown, Pennsylvania*

that night, and besides, this was the Roman year 754, and countless strangers were in Bethlehem to be enrolled according to the emperor's decree. Everyone, it seemed, had seen the light or had been awakened by someone who had, and everywhere there was the hum of voices raised in fear, or wonderment, or hope.

The Stable

As quickly as we could, we made our way from group to group in search of someone knowing more than we, but it was not until we reached the inn that we discovered what we sought. For just as we were going by, a stable boy named Simon dashed across the inn yard toward the kitchen. "The Messiah has come," we heard him say, as if he spoke to no one but himself. "The Messiah has come in a stable!" Judah tried to stop him, but he disappeared inside the inn too quickly, and Judah turned instead to hasten toward the stable. I followed with the rest of them, and standing in the doorway saw the mother and the baby. It was just a stall where she was lying, a stall like any other stall in any other stable, and for her bed she had no more than hay and simple coverings to shield her baby and herself from cold. The man was bending over them as we approached, and seeing us, he straightened up and greeted us with quiet friendliness.

"Come in," he said. "Come in. My name is Joseph. I am a carptenter from Galilee. This is my good wife, Mary, and this is our newborn baby, Jesus. I see that you are shepherds, and I can think of no more welcome guests upon our baby's natal day. For he will be a shepherd, too. He will be the shepherd of the sheep of Israel; and he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

I cannot tell you what a deep impression that scene made upon me. My mind had fixed itself at once upon the woman's name. "This is my good wife, Mary." That was what the carpenter had said. Mary was my mother's name, and how I wished that mine might be the Mary whom I saw before me then. For in the softness of her eyes there was a tenderness which I had seldom seen or even dreamed about, and when she took my hand and gently drew me down to see the baby tucked within the blankets, I heard again inside my heart those words which Judah spoke upon the hills: "Glory to God in the highest, and on earth peace, good will toward men."

And then, for reasons which I cannot name beyond the simple knowledge that they marked the movement of God's will upon my humble life, I heard, as if a voice were speaking them within my very ear, those words of David long ago:

> The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

"The Lord is my shepherd," I said to myself. "This Lord—this baby, stable-born but heaven-sent to bless the world with life that overcomes the world. This Lord is my shepherd. Born on the very day of my birth. Born of Mary as I, too, was born of Mary. And born in such a place that I might be a witness of his coming to the earth, and feel God's power circling round him, and see God's goodness shining through him. It was not to Herod that the baby came, not to Herod in his palaces of cruelty and power. Nor was it to Augustus Caesar on his throne in mighty Rome. Nor was it to the priests and scribes and other great ones of the earth. It was to me that Christ was born; to me, the son of Benjamin and Mary; to me, the wretched little boy whom people noticed only to despise."

And if to me, then how much more to you—to you whose fathers and whose mothers long since have known and loved him; to you long favored with the knowledge of his life and way; to you long reared in churches carrying his blessed name—unto you no less than unto me was born this Saviour which is Christ the Lord. God's gift was sent to you. God's promises were made to you. God's call was meant for you.

Year by passing year you "keep Christmas," not so much by trimming trees and lighting candles, not so much by selling wares and buying presents, not so much by playing games and having parties, as by taking to your heart this gift which God has given you in Jesus Christ and hearing as your own that summons to the life which Jesus made incarnate. For Jesus is your shepherd, too. He knows his sheep and by his sheep is known. And when the good sheep hear his voice, they follow him.

THE RUBBISH MAKERS

. . . the church has had to contend with rubbish all through its history: the paganism and superstition of the vast Roman Empire, the mythology of Greece, false philosophies, traditions, prejudices, and spurious religions have littered her path all through time. All these, and more, have constantly sought to keep back the building of the walls. But through all the years, God has matched the rubbish-makers with excavators, and all through church history God has produced His men who would deal with the rubbish ruthlessly and fearlessly. From the time of Paul we hear that triumphant cry, "Let's clear everything out of the way and get through to God!"

Alan Redpath in VICTORIOUS CHRISTIAN SERVICE (Fleming H. Revell Company).

A Service of
Carols and Candlelighting

YESTERDAY AND TODAY*

After the tower chimes have been played and the organ prelude has ushered the people into the sanctuary, the lights having been gradually darkened, then shall be heard the voice of the

NARRATOR:

In the beginning was the Word, and the Word was with God, and the Word was God.
The same was in the beginning with God.
All things were made by him; and without him was not anything made that was made.
In him was life; and the life was the light of men.
And the light shineth in darkness; and the darkness comprehended it not.

(John 1:1-5)

All the darkness in the world cannot put out the light of the one small candle.

At Christmas time, again let there be glorious light as men of yesterday and today find the manger.

* * *

The procession of candle-bearing choirs shall enter the sanctuary and, as they take their places, all shall be light.

When the sanctuary has been lighted to the best effect, then will be sung the first group of four carols:

Lo, How a Rose
Christmas Eve Is Here
Mary on the Mountain
Falan Tiding Deo

Then again shall be heard the voice of the

NARRATOR:

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afarid.

(Luke 2:8, 9)

The shepherds—why should they have been singled out? Could it be that the light of Christmas shines first upon people who work?

Shepherds, ploughmen, carpenters, clerks, mechanics, housewives, fisherfolk, bobbin boys, kettle menders, salespeople, typists, repair men—people like these—yes, shepherds still watch—as it is written,

This is the gospel of labor;
Ring it ye bells of the kirk!
The Lord of love came down from above
To live with the men who work!

* * *

Candles will here be lighted by an ancient shepherd and a modern workman.

* * *

Then, the lights being adjusted and the choirs in place again, the choirs will sing four carols:

How Far Is It to Bethlehem?
Mexican Christmas Procession
Sing Ye Glory Alleluia
A-Rockin' All Night

Then again, the voice of the

NARRATOR:

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.
Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

(Matt. 2:1, 2)

The wise men and women of every age have looked toward Bethlehem's manger and have received their primary light there. The Church which this Child left has sponsored schools and colleges in every period of its greatest power.

Today, when learning threatens to outrun our spiritual development—even today—the wisest of our wise men seek light here.

A voice of a thoughtful scientist says,

*As used in the San Marino Community Church, San Marino, California. Frederick W. Cropp, minister.

As this is written, the world is chittering about a 185-pound ball of metal whirling 500 miles in space. Serious. Portentous.
But not yet decisive, not final. Not yet, anyway.
We'd better look higher, where ideas more lasting than any metal have been circling for centuries—out of sight of too many of us.
(Warner & Swasey Advertisement, *U.S. News and World Report,* Nov. 8, 1957)

The sages of the ages still light their minds at the manger of Bethlehem.

* * *

Here candles will be lighted by two sages of the first and twentieth Centuries.

* * *

Now, again will be heard the choirs, singing:

All Ye Good People
Let Carols Ring
Christmas Meditation
Pat-a-Pan

Once again the theme is advanced by the voice of the

NARRATOR:

And there were in the temple at Jerusalem an ancient man named Simeon and one Anna, a prophetess, of great age, even fourscore and four years.

They found light for their old age in the coming of the Baby from Bethlehem and "gave thanks unto God, and spake of this Child to all them that were looking for redemption."

The light of Christmas shines on the character-lined faces of the aged.

And on the children! How their faces light up at Christmas time! Wide-eyed with wonder, often bewildered by what adults have done with the simple candlelight, the children come every year to peer over the edge of the manger at "the little Lord Jesus, asleep on the hay," praying an ancient prayer:

Be near me, Lord Jesus;
I ask Thee to stay
Close by me forever,
and love me, I pray.
Bless all the dear children
in Thy tender care,
And fit us for heaven
to live with Thee there.

Here they come to light their candles where the young and the old do ever meet.

* * *

Youth and age advance and light their candles.

* * *

Then shall be sung another group of carols:

Come Let Us Sing
La Nana
Sing We All Noel

* * *

Finally comes the voice of the

NARRATOR:

Why sing we all Noel?

Whence comes this everlasting light which in thy dark streets shineth, Bethlehem?

In quiet symbol to match our soaring melodies we have this night tried to show you, tried to share with you our own simple conviction that

Except the Christ be born again tonight
In deeds of all men, saints and sons of shame

then the darkness is black indeed.

But thanks be to God for His inexpressible gift! This light still shines, "'Round yon Virgin Mother—and Child," and this light will continue to shine until

Darkness flies, and all is light.

And still to that manger
By faith we go in.
There's no room for hatred,
There's no room for sin.
Sing Noel!
Sing Noel!

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

(John 1:4, 5)

(*turn to page 28*)

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Church Business Administration

*William H. Leach**

In the spring of 1955 Webb Garrison, who at that time was associated with the Methodist Board of Education, invited me to participate in a meeting of church business managers which was planned for one of the summer weeks at Lake Junaluska, North Carolina. That was my initiation into the new fraternity of church business administrators.

The following year he again invited me to a meeting of managers, this time in Oklahoma City. Here the group was larger. The men and women came from the great churches of the West Coast, Texas, Oklahoma, and other thriving areas of the new teeming Southwest.

Both of these meetings were sponsored by the Methodist Department of Christian Education. Committees discussed the possibilities of organizing on an interdenominational basis. The meeting the third year (1957)—was held in Dallas. At this meeting the group actually organized, elected officers and decided that the 1958 meeting would be held in Denver, Colorado, with the Montview Boulevard Presbyterian Church as the host church.

This Denver meeting was really the first official conference of the newly organized National Association of Church Business Administrators. It brought together 114 administrators and others interested sufficiently in this movement to register, and, in addition, guests, wives and observers to more than double that number.

About the time this meeting was held in July, the group in the Southeast were again holding a very satisfactory meeting at Lake Junaluska. Of course the two conferences did not begin to total the number of men and women who are engaged in this new profession which is selling church efficiency. There will be a few local church managers in almost any metropolitan area. Frequently church managers in a city do not have knowledge of the work of others in the community.

This is a large country, and the assertion that there are three hundred church administrators in the Protestant churches of the land does not make much of an impression. Only one or two denominations have officially recognized the movement. Those in the profession are often puzzled about their relationship to their own denominations. The Methodist Church has in several instances appointed ministers of the denomination to serve as administrative pastors. Both the Methodist and Southern Baptist denominations have sent official observers from one or more of their agencies to the meetings. That is about the extent of the interest so far. One of the things which need to be done is to get official recognition that there is a place in the program of the denomination for the local church administrator.

I recently sent out a questionnaire to more than one hundred of these administrators to get information on their backgrounds. I wanted to know why they selected work with the local churches. Impressions from that survey are worth revealing.

Impression number one was that these people, in most instances, were not job hunters. They were Christian men and women who were seeking to serve Christ through his church. Time and time again in the replies I read phrases like these: "I had learned to love the church and wanted to serve it," "A conflict in my own life was resolved by my decision to work in the church," "I felt that my experience would be helpful to the church," etc. These people are seeking to give Christian service to the church.

Impression number two was that I could not find a pattern in which to place the various managers. They came from many callings. The eighty who replied to my letter included men who came from the fields of accounting, purchasing, government service, banking, construction, school administration, teaching, insurance, state employment, city management, chamber of commerce management, railroad supervision, Y.M.C.A. secretaryship, football coaching, Salvation Army leadership, music hall management, barbership operation, and so on over a wide area.

The administrators in some instances are women. They come from business, Y.W.C.A. administration, and teaching.

In almost every instance the manager has a very substantial background of formal education, and perhaps more than half have had definite training in business administration.

Things Lacking

There are several big holes in the development of this profession at the present time.

No ethical standards for the individuals employed have, as yet, been evolved.

To date there has been on organized provision for a placement service. There should be some way to bring applicants and churches together.

There is need of a specialized, short-term training course for men and women who want to enter this field. Here the issue is whether such training shall be on a denominational basis, an interdenominational basis, or a nondenominational basis. Some feel that each denomination

*Editor, Church Management.

YESTERDAY AND TODAY

(*continued from page 27*)

And the darkness cannot put out that light!

With effectiveness born of long hours of practice and with a radiance which comes only from their essential commitment to this "little Boy of heavenly birth" the choirs will sing "Silent Night" while the lights at the manger come up to reveal the Holy Family.

At the last note there will be a

DISMISSAL:

My soul doth magnify the Lord
And my spirit hath rejoiced in
God my Savior.
Now lettest Thou Thy servant
depart in peace,
For mine eyes have seen Thy
salvation
A light to lighten the nations
And the glory of Thy people.
Glory to God in the highest and to
The Son of God, Love's pure light,
Jesus, Lord at Thy birth!

* * *

There will pick up throughout this dismissal the music of "Silent Night," and at the close the choirs will sing a reprise phrase or two, ending with "Amen."

The choirs will reverently leave the sanctuary, after which the congregation will leave.

Below
Annual meeting of the National Association of Church Business Administrators, Montview Presbyterian Church, Denver, Colorado, July 1958.

Oklahoma Chapter No. 6, National Association of Church Business Administrators. Front row: O. D. Waters, First Christian Church, Tulsa; T. Ykema, First Presbyterian Church, Oklahoma City (President); C. E. Magnusson, Westminster Presbyterian Church, Oklahoma City; Lucille Brockett, First Methodist Church, Oklahoma City; Ralph Chaney, First Christian Church, Oklahoma City. Back row: W. E. Pittman, First Presbyterian Church, Bartlesville (Treasurer); M. C. Cooprider, St. Paul's Methodist Church, Shawnee; W. F. Dunn, First Methodist Church, Tulsa; Ninette Dack, First Methodist Church, Bartlesville (Secretary). Not in picture: V. E. Criswell, East Side Christian Church, Tulsa (Vice President).

ANNUAL MEETING OF CHURCH BUSINESS ADMINISTRATORS

The annual meeting of the National Association of Church Business Administrators is being planned for the West Coast in July 1959. Read *Church Management* for more complete announcement.

We will publish other articles in this area from time to time.

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should have the opportunity to train the managers in its own area. Others feel that a university with established courses in business administration is the logical place for training. My own preference would be the latter, but I will admit that the managers' organization at present needs to be recognized by the denominations and given help from them.

Local Chapters

One trend is doing much to publicize and strengthen the concept of the church manager. That is the establishment of local chapters. These are being organized very effectively. Of course these groups are interdenominational, bringing together the managers in the local communities.

Local chapters have been organized, or are in the process of being organized, in Austin, Dallas and Fort Worth, Texas; Northern California; Southern California; Oklahoma City, Oklahoma; Denver, Colorado; Ohio and Indiana.

The last mentioned proposed chapter, the Ohio-Indiana, is now in the process of organization. It has already given an invitation to the national association to hold its annual convention in Columbus, Ohio, in July 1960. Two administrators are now acting as cochairmen in the organization of the new chapter. They are H. Jack Jones, administrative assistant, North Broadway Methodist Church, 3434 Broadway Place, Columbus 14, Ohio, and Harlan Johnson, lay administrator, Saint Paul's Episcopal Church, 11 East Sixty-first Street, Indianapolis, Indiana. If you know of any church business managers in Ohio, Indiana or bordering states, please send the information to one of these cochairmen so invitations may be sent to such persons to join this proposed chapter.

Value of the Manager to the Pastor

Last January a meeting in Chicago brought together the pastors of large membership churches of the United Lutheran Church. Responding to an invitation from this group, I took most of a day discussing the program of the larger church. Very important in this presentation was the place of the business administrator.

The thesis I presented was that in building a professional staff the second full-time employee should be a secretary. A minister with a good secretary will do more for his church than two ministers without a secretary. The third person added should be the director of religious education. When a church gets to a fourth, a professional business manager should be considered.

Paul Graf, pastor of Holy Trinity Evangelical Lutheran Church, Minneapolis, who was the chairman of the meetinng, shook his head. He said:

(*turn to page 32*)

Fort Worth Chapter, National Association of Church Business Administrators. Front row: John Brelsford, First Methodist Church; Robert E. Doty, Broadway Baptist Church; E. A. Schumann, St. Paul's Episcopal Church. Back row: Edwin Marbut, First Baptist Church (White Settlement); O. D. Rounds, Jr., Polytechnic Baptist Church; Raymond V. Duzer, First Baptist Church. Not in picture: Lloyd Burns, University Christian Church.

What the Administrator Does

*Donald E. Fancher**

Business Administration in the church is a comparatively new field of service. While there has been administrative assistance in many of the larger churches for many years, only during the past three to five years has church business management, as a separate operation, come into existence.

During the past two years, the field has rapidly expanded on an interdenominational basis until at this time it is estimated that over five hundred such positions have been established in the Protestant churches; the titles being Business Manager, Executive Director, Business Administrator, Executive Assistant and Administrative Assistant.

On the basis of inquiry during the past several months, no information has been received that would indicate inclusion into the curriculum of a college, university or seminary, specialized training for this particular type of work. Of course numerous colleges and universities offer business administration degrees; however there still is a considerable difference in the actual operation of business administration as it is thought of in the temporal field of the church.

One of the primary objectives of the National Association of Church Business Administrators, organized in 1957, is informative training mainly through conferences involving men and women who desire to serve in this field. Due to a lack of formal specialized education, nearly all of the present business administrators must rely upon former employment and/or training, in their efforts to adequately assume the responsibilities and duties of a church business administrator. There is a definite spirit of cooperation among these people of many Protestant denominations so that this field of service may be advanced effectively.

The following observations should in no way be interpreted as a set of rules to be followed. They are the results of trial and error, the experience gained through a conscientious effort to serve.

Business Administration must be considered as a completely normal working part in the overall operation. There should never be a time when business administration is separated from the everyday operation.

While the objective of this department is temporal, there must be a close relationship between the ministerial, educational and business administrative classifi-

*Business Manager, Montview Boulevard Presbyterian Church, Denver, Colorado.

cations. A lack of understanding concerning the problems facing the church daily will easily lead to friction in the staff organization. Each department must know of each other's needs and problems and work in harmony toward a complete and successful operation.

In many churches, the temporal duties fall upon the shoulders of the ministers in the everyday operation. Committees of laymen, assigned to individual operations, must meet to make final decisions and dispositions on work assigned to them. However, the higher percentage of this operation must fall on the minister. Therefore, one of the primary purposes for the establishment of the position of business administrator will be to remove this heavy burden of work and responsibility from the minister, thus allowing him more freedom to carry on his responsibilities as a minister of the church. This is a unanimous answer from the business administrators associated with the national organization.

It is recognized that the administration of funds must be under the direction of the board of trustees, or a similar board, and that board in turn will not endeavor to determine policy. In Presbyterian churches, the session determines policy and the senior minister, as the presiding officer of the session, is the administrative head of the church.

Experience Valuable

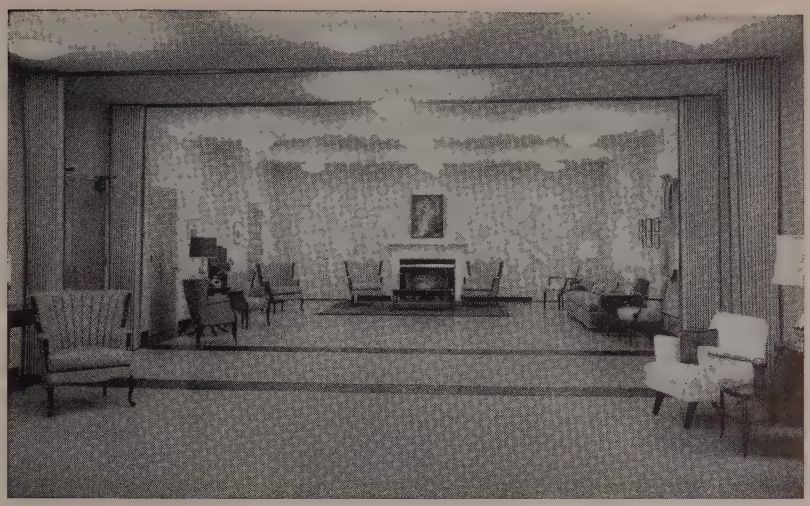
A church business administrator whose former employment was in the administrative or supervisory field might very well apply the same methods of business in his everyday dealings in the church. He must be always on the alert to avoid the brusqueness that is attributed to strict business methods; he must have an understanding of the other person's problems whether in the business office of other department; of most importance, he must recognize and give full sympathy to the problem of the church member when pertaining to the business aspect of the church; he should respect the confidence extended by the member and be completely impersonal in identifying the member with money matters.

The business administrator should, to a certain degree, be acquainted with the duties of all business staff members. He will then be in a position to recognize the limitations of the staff member and lend his help to the organization or reorganization of an item of work.

Responsibilities and Duties of the Business Administrator and the Business Office

Generally speaking, the broad areas of responsibility include:

A. Finance—income, budget, disbursements.
B. Maintenance of properties and equipment.



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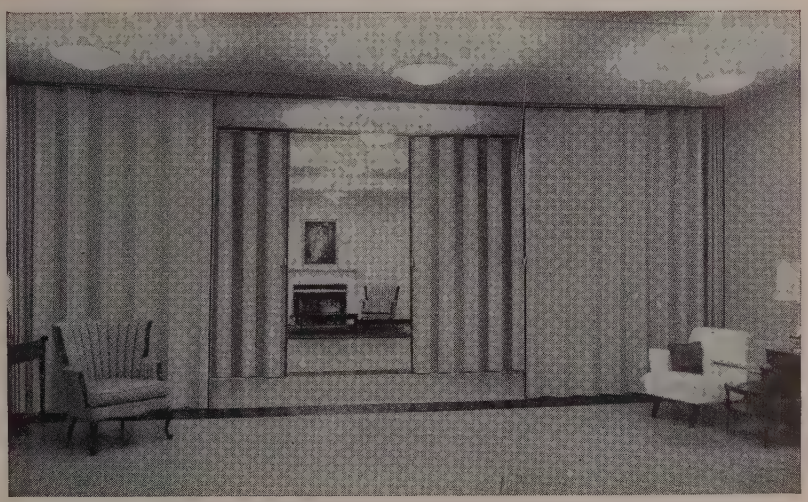

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C. Purchases and supplies.
D. Insurance.
E. Unspecified general supervision.

Duties directly assigned to the business administrator are:

A. Ex-officio, a member of the budget committee.
B. Ex-officio, a member of the board of trustees and responsible to the board for the operation of the financial program of the church.
C. Supervision of the pledge accounts.
D. Program of follow-ups on remittances to avoid a major default in pledge receipts.
E. Direct and indirect preparation of the financial reports to the board of trustees, the session and the budget committee.
F. Joint responsibility in the preparation of miscellaneous contracts pertinent to the properties and appurtenances.
G. Purchase of general supplies, both direct and by recommendation of authorized persons or committees.
H. Approval of invoices and the general bookkeeping incidental thereto.
I. Joint responsibility relative to the investigation of over-expended budgeted accounts.
J. Constant supervision of insurance matters, inspections and preparation of claims incidental thereto.

Finance

The operating income of the church is derived from pledges, with exception of course of the relatively small number of gifts. The business administrator will take an active part in the stewardship program of the church and personally lend every thought and effort toward the raising of funds necessary in the efficient operation of the church. Many of the mechanical details of the program will be channeled to the business office, and there must be a constant alertness to methods and ways that will bring about a complete participation of the entire church membership.

The business administrator will assist in the forecast of rate of income receipts preparatory to the initial meeting of the budget committee.

Well in advance of the initial meeting of the budget committee, the business administrator will assemble from the responsible committees and departments of the church, the requirements for the ensuing year, and prepare a preliminary statement for the budget committee's action.

The business administrator will prepare an estimated schedule of disbursements based on approved budget requirements and authorize the disbursements to the best interests of the church. This will require constant attention to make sure that purchases will not be made (consistent with the requirements of the church) until funds are available.

The financial condition of the church must be recorded in such a manner that an audit could be made currently.

Maintenance and Upkeep

The business administrator must be constantly aware of the physical condition of the properties. At least once each month, or more often if the conditions require, he should meet with the custodial and maintenance staff. These meetings will serve to acquaint the custodial and maintenance staff, at one time, with the condition of the properties and correct any improper methods of maintenance. The head custodian will of course supervise the activities of the other members of the custodial staff. Ordinary upkeep maintenance expense of the properties, already budgeted, will be authorized by the administrator; however if there should be occasion for abnormal costs relative to extra heavy repairs, he will secure bids or proposals from qualified outside firms and submit them to the board of trustees with recommendation for discussion and final disposition. The board of trustees will authorize the contract with the qualified outside firm to make the repair. If not, the business office will be so advised.

The business office will negotiate with supply firms for materials and/or equipment necessary in the proper upkeep of the properties except in cases of purchase of ordinary and small custodial items which will be ordered by the head custodian and covered by a purchase order originated in the business office.

Purchases and Supplies

The business office will be responsible for the origination of purchase orders to cover miscellaneous supplies required in the ordinary operation of the church. In addition, materials needed in connection with departmental operations and recommended by an authorized person or committee will be ordered through the business office. All such purchases should be, with few exceptions, covered by authorized budget.

It shall be the responsibility of the business administrator to negotiate the best possible prices and discounts on materials and specify a supplier for such materials. Quantity buying, if at all possible, will command a better net price than small and frequent purchases.

Insurance

The business administrator will work with the insurance committee of the board of trustees in an effort to secure the best possible insurance coverage for the properties and contents. In order to effect a proper application of insurance, he should have a knowledge of the condition of the properties and contents, either by personal inspection, or by information furnished by the custodial staff. If there should occur any damage covered by insurance, he will deal with the insurer for preparation of claims and payment thereof.

The business administrator will be responsible for reporting changes in insurable properties and/or contents. A review of the coverages should be made annually and jointly by the insurance committee of the board of trustees and the business administrator.

Unspecified General Supervision

There are many instances of work programs occurring in the operation of the larger churches, and when these programs occur, the business administrator will lend whatever assistance he can to bring about a fulfillment of the program.

Personnel

Employment or replacement of personnel other than ministerial or educational is controlled by the personnel committee of the board of trustees but in some instances by the same committee of the session. However, the business administrator is authorized to employ replacements in personnel pertaining to the business and custodial sections. All increases in staff personnel pertinent to these sections, as well as salary adjustments of such personnel, are directly controlled by the board of trustees.

CHURCH BUSINESS ADMINISTRATION

(*continued from page 30*)

> As far as I am concerned I would place the manager third on the staff. A good manager will help the pastor and relieve him of more burdens than a second ordained man.

He has had experience in this area, and his comment is worth pondering.

There remains just one thing to do in this report. That is to give the names of the officers of the National Association of Church Business Administrators for the year 1958-1959.

President

William L. Schwantes,
Business Administrator
Myers Park Baptist Church
Charlotte, North Carolina

Vice-President

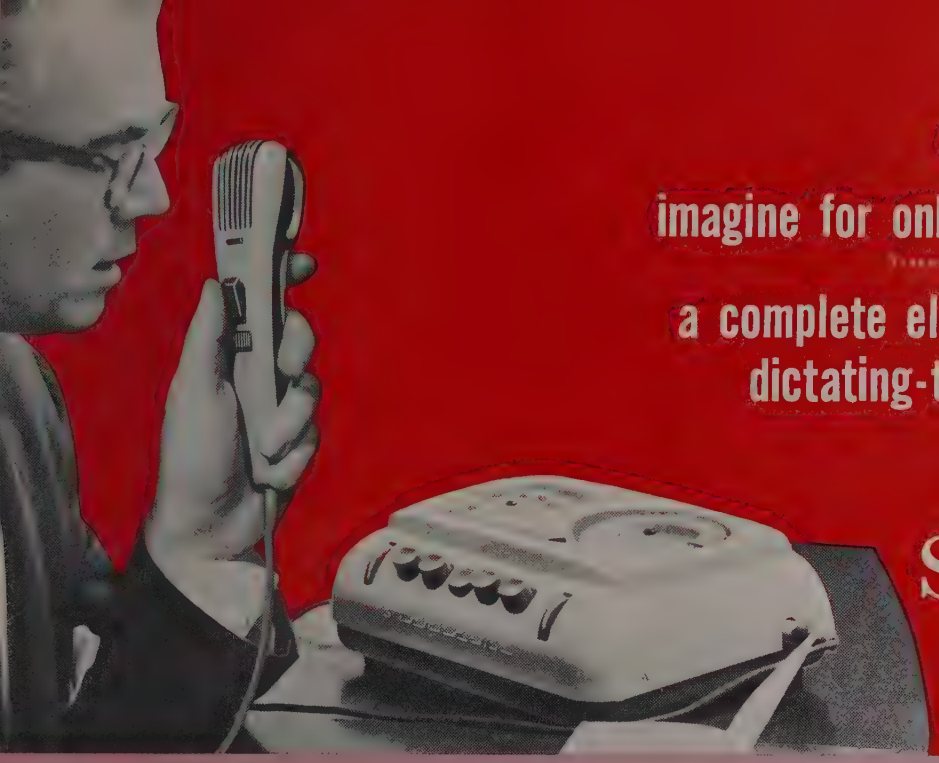
Donald F. Baker, Business Manager
First Congregational Church
Los Angeles, California

Secretary

Mrs. Minette Dack, Business Manager
First Methodist Church
Bartlesville, Oklahoma

Treasurer

E. A. Schuhman, Business Manager
All Saints' Episcopal Church
Fort Worth, Texas



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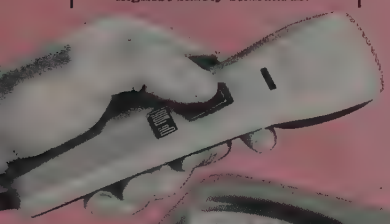

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DRAMA, DAWN AND THE DOCTOR

*Philip Jerome Cleveland**

Hanging on the wall of my parsonage is an oil painting of Singing Beach, Manchester, Massachusetts. I often look at the marine painting and think of a dramatic encounter at dawn. Every time I look at the jagged rocks, the breaking waves, the sea-green mist I hear the pitapat of bare feet across those singing sands and hear a deep baritone voice and see a bald head touched with a burst of sunlight.

Oil painting is my hobby, and my hobby has led me to many exciting experiences; none of my exploits has been more surprising and startling than my encounter at dawn on an abandoned, summery beach.

This particular weekday morning, while on vacation, I made early invasion of handsome Singing Beach to paint the rugged outlines of Eagle Head. I set up my easel, made my outline sketch in charcoal, squeezed various pigments on my palette, seized camel's hair and sable brushes and began to paint.

I was impressed with the loneliness of the place at an early hour, the sun hidden behind thick sea mist, the horizon lost in the grey-green blur. I could fairly taste the salt air, and breaking waves created a requiem sort of music.

"Ah, this is living!" I was telling myself, as my sketch began to take form and color. I was congratulating myself on selecting such invigorating privacy, when looking far up the sleeping beach I observed an object in motion. Something small moved, almost a half mile away, crept down from a grassy, tree-edged slope among rocks to the tawny sands.

I was surrounded by rocks and ledges and was sure of my own seclusion. I did not like to be disturbed during the earlier hours of my painting, until I had a rather intelligent form to show the curious.

"Whoever it is," I told myself, "that person won't be bothering me." Was the apparently early morning bather a man or a woman? young or old? In another moment I turned back to my canvas and forgot the little blob of only-God-knew-what far up the scimitar shore line.

A few moments later, looking away from my painting, standing back for focus, I glanced in a southwest direction and I spied the oncoming object—a short, pudgy man of middle life, in a rather colorful bathing suit, a heavy pair of trunks and a light tunic type of shirt. The August air was chill this special morning and I marveled at the intruder's courage.

The man seemed now to spy me; he cupped hands to his eyes and stared my way.

"Hello there!" he cried. "Hell-lo!"

As he drew near I could see that he was short, rather plump, bald-headed, a trifle bowlegged.

He stopped, a stone's throw away, scanned palette, brushes, easel and cried: "Oh, an artist, eh? Well, I won't trouble you!" He turned and moved toward the incoming breakers; he rushed into the sea and dove, headlong, into a white foaming billow.

The developing sketch absorbed my attention and I was "lost" with by oils, colors, shades and brushes until the queer, crunching sound in the sand, for which the beach is celebrated, announced my visitor. I glanced up. He stared warily at me as he approached. He stood behind the picture and looked at Eagle Head, the rocks, the waves, the sea mist now illumined by pools of golden sun. He studied my work in profound silence.

"Great day in the morning!" I exclaimed.

"Water's beastly cold!" he all but growled. "Fine for walrus, seals, porpoise!"

"You are an early riser," I suggested.

"Yes, and I see that I have company." His dull, grey eyes searched mine; he spoke with precision; his voice had a booming quality, almost suggesting the thunder of the sea.

After studying my painting another minute he declared, "You know how to take a stiff morning bracer, don't you?"

"I try to."

"Sea air, salt water—great medicines. Tone up the sysetm. You enjoy nature?"

"Yes, for many years."

"You are an artist?"

"No, preacher."

"You, a Rev?" He frowned, cleared his throat, drew back a step; through small, squinted eyes he stared curiously. "Yet, you paint?"

*Minister, Dille Larger Parish, LeRaysville, Pennsylvania.

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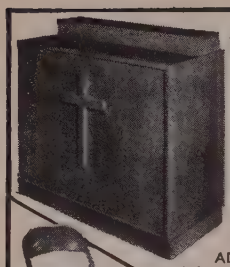

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"And you find time, in a busy life, for this sort of thing?"

"When tired, confused with social problems, jail visits, hospital calls, broken homes, juvenile delinquency, I come here and wash it all off—for a day."

My companion stared at me; it seemed new color invaded his tanned cheeks. Did he shiver in a cool burst of newly risen sea wind?

"Nature re-creates me," I continued, noticing his apparent confusion.

"I note that you are a sort of physician," he said in another moment.

"Yes, I do have a lot to do with the cure of souls," I told him.

"Well, I am a doctor," he confessed bluntly.

As though he had made his one statement, my companion heeled about in the crunching sand and pitapatted back to the noisy, inrushing tide; again he plummeted headlong into an ice-cold breaker.

Some twenty minutes later, dripping wet, shaking himself, pounding his chest, he approached my easel again.

"And so you are a clergyman," he said.

"I have been for a great many years."

"You come here often?"

"Occasionally—summers."

"How about yourself?" I addressed the doctor with his own query.

"This is my first year. I am a New Yorker. I have been taking the ocean cure for a month. I am vacationing with friends—patients—back there." He flourished a short, resolute arm and pointed over a tree-tufted hill. "You may laugh if you will, but I am here for my health."

Recalling a passage from my Bible, I said, "Sort of, 'Physician, heal thyself'?"

"I guess so. Fact is, I'm fighting a violent case of nervous breakdown. Got all the blasted symptoms. Can't eat, can't sleep, can't meet people. I'm only good for the bathtub!" He dashed a hand at the ocean. "Been trying that stuff for a solid month."

"With much success?"

"Water wasn't meant to cure psychosis." He paused. "Forgive me, I mean a bad dose of nerves."

A preacher is always a preacher and the plump little man needed help; a man in trouble is always a minister's patient. I touched a bare shoulder.

"Can I help?"

"Don't know, Rev. I've been trying to wash off a thousand things." He turned again to the roaring billows. "I don't think I'm making much headway. Man can't fight fate."

"You're a fatalist?"

"Naturally."

"Why naturally?"

"Because I'm a doctor, a scientist."

"I have friends who are doctors and scientists and they are not fatalists."

"Heh, I think you're a good tonic for me," he suddenly enthused. "I think you're doing me good. Go on."

Laying aside palette and brushes, I sat beside him on a smooth boulder.

"Well, my friend, every day I come here I find a brand-new sunrise, a new sea, new colors, fresh winds. Every day is a brand-new day. I never find yesterday's shadows here today."

He stared curiously at me.

"Yes, that—is—so," he said solemnly.

"That bathtub of yours," I reminded him, "is not the same as it was yesterday. The sea pours in with fresh, invigorating water from that far horizon—every day."

"Yes, that—is—so."

He seemed engrossed in thought so I returned to my easel, palette, brushes and canvas. A moment later I heard him crunching forward in the singing sand. This time his hand grasped my shoulder and he gently turned me around.

"Look, Reverend, I've got to talk to you. I mean it."

"Let's stroll a bit," I suggested.

"Fine!"

I fixed palette and brushes safely in a rocky enclosure and we started up the beach. As we started off he said eagerly, "Perhaps you can give me a good prescription. God knows, I need something; I need something real and I need it quick! Perhaps we didn't meet today by accident."

"You are at the end of yourself," I said quietly.

"That's right. Gad, Reverend, I lost a beautiful daughter not long ago. The sun rose and set on her. Car accident—wild party. Now I've gone and got myself involved with a foolish young nurse. I've got a youngster in medical school. Wife has grown away from me with clubs, organizations, parties. And—and listen to me, Reverend, I'm up to my neck in a sea of troubles. Here I am, trying to rise above the tide that's way over my head." He panted for breath like a spent dog beside the sea; he looked out toward a far, solemn horizon. He was, that instant, himself a painting of utter misery.

"I was right," I repeated. "You are at the end of yourself."

"Yes, Reverend, really I am. Can't respond to treatment."

"Perhaps the easy way out is just to drift out to sea when the tide goes out?"

He grabbed me by the arm and pleaded as a hurt child. "What else is there to do?"

"You love the nurse?" I interrupted.

"Good heavens, no!"

"Thank God."

"Why do you say that?"

"There is still hope."

"Of what?"

"That you won't drift out to sea."

"But the dirty mess is there!" He fairly shouted words by the deep-drumming sea. "The shipwreck is there. It's all my fault and nothing can be done."

"Nothing?" I faced this man and tried

to say with my mind and heart words my voice couldn't say. "Nothing?" That instant a portion of a poem learned in seminary came to mind like a sea gull flying in from the far horizon, moving in on grey-white wings. I spoke four lines of it:

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

How the doctor listened as the sun's golden rays scattered the last pockets of mist! He listened like a whole church audience on a bright Sabbath morning.

"Say, Reverend, what is that?"

"Part of Walter Malone's poem 'Opportunity.' Been a favorite for many years."

"Yes, it's not bad, not bad at all. I like it. Say it again. Darn good prescription!"

I repeated the quatrain. He grunted satisfaction.

"You forgot to burn the old records last night," I reminded him. "Here it is, really sunrise. Why can't we be born again?"

"Gad! If I could only burn those rotten old records!" he cried, almost hoarsely. "There are old records of patients; I tried to save their lives; I failed. There was a wonderful boy, a baby girl, a noble woman." The fierceness of his manner startled me. "Reverend, can you imagine what a doctor suffers when he tries everything, the latest in science, and fails? Can you imagine the ghosts that haunt his sleep and what it means to fail? There is only one call then, the coroner. It was those old records, piling up, that led to the breakdown; not just the loss of my girl."

"We've got to burn those old records," I insisted.

"How?"

"Aren't you a scientist, a psychologist?"

"Perhaps."

"Just burn them. Put them out of mind. Yesterday died with yesterday. Burn and bury. Aren't you a man? Can't you burn and bury?" Again I quoted the four lines that he was seizing at as though they were a tender morsel a sea gull snatches from the great deep.

"At sunrise every soul is born again."

He mumbled the words as he turned once more to the now brilliant shore line, a rainbow of color in the emergent sunlight. While he plunged into his bathtub for an experience that might have been something like Christian baptism (I don't know), I returned to place the finishing touches on my painting of sunrise on a graceful shore line.

For a last time he crunched through the tawny singing sands to my side.

"You know, Reverend, I've decided to go back to New York and clean up this mess." He spoke as one in command. "I'll go to Boston, and on to New York. I think we might be able to burn and bury." He seemed to turn those last words over in mind a half-dozen times. "Yes, that is a good prescription—burn and bury. Let me have your name and address. I might have some good news for you. Let us see what the good Lord might bring forth."

As he turned away, for the last time, he spoke:

"Let me have those lines again."

He spoke the lines directly after me.

(*turn to next page*)

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FURTHER TAX DEDUCTIONS

*Glenn D. Everett**

Ministers are in line to benefit from a tax regulation just issued by the U. S. Internal Revenue Service which provides for income tax deductions for summer and night school college work undertaken to improve the taxpayer's skill in his profession.

Missionaries, directors of religious education, parish social workers, and even church secretaries are also in line for benefits under the regulation.

Although the new ruling was intended primarily for public school teachers who have to attend summer sessions at college in order to qualify for advanced degrees and maintain their status in the school system, it applies to other professional groups just as much as to educators.

Inquiries by *Church Management* to high-ranking officials of the Internal Revenue Service in Washington indicate that ministers very definitely can qualify for tax deductions, provided the additional education they take meets the standards set forth in the new Paragraph 1.162-5 of Internal Revenue regulations, published as Tax Determination 6291, Federal Register Vol. 23, No. 68, April 5, 1958.

"Because the National Education Association carried the ball in this fight," one tax official observed, "the impression has gotten around that it was a ruling applicable only to teachers. This is incorrect. Any person engaged in a profession where additional education or 'refresher' courses regularly are required is eligible and the clergy clearly is one such group."

Ministers who have been taking summer or night school work that they feel meets the standards can file a claim for refunds on taxes paid in 1955, 1956 and 1957, since the regulation is retroactive for three years. Internal Revenue Form 843 will be supplied, for the purpose of making such a claim for refund, by any Internal Revenue Service office.

We hasten to point out, however, that not all summer school work taken by ministers is eligible for tax deduction as a necessary professional expense.

The basic requirement, as spelled out in the regulation, is this:

> Expenditures made by a taxpayer for his education are deductible if they are for education (including research activities) undertaken primarily for the purpose of:
>
> (1) Maintaining or improving skills required by the taxpayer in his employment or other trade or business or
>
> (2) Meeting the express requirements of a taxpayer's employer, of the requirements of applicable law or regulations, imposed as a condition to the retention by the taxpayer of his salary, status, or employment.

Whether or not the education which has been undertaken by a minister can qualify for tax deduction will be determined "upon the basis of all the facts in each case," the regulation specifies. As with all tax regulations, it may be several years before a sufficient body of precedents is established by the Tax Rulings Section in Washington to cover all cases. The only way such precedents can be established is on the basis of the acceptance or rejection of individual claims.

Ministers had a recent illustration of this aspect of tax law when an enterprising Oklahoma clergyman succeeded in getting a ruling from Washington that a minister who is furnished a parsonage but pays for his own utilities can get a tax-free housing allowance to pay for the utility

*Church Management Washington Correspondent.

DRAMA, DAWN AND THE DOCTOR

(*continued from page 37*)

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

Far, far down the beach he swung about, his plump form casting a long, curious silhouette along the whispering sand, waved a tiny, bronzed hand and vanished.

The next month I received a telegram from the world's largest city.

THANKS, REV. THE PRESCRIPTION WAS GOOD. THERE'S MEDICINE IN POEMS. ALL IS WELL. I HAVE A NEW HOME. THE SUNRISE

bills, including the parsonage telephone. This ruling will benefit clergymen all over the nation.

Thus, in the case of the new regulation, no one can say precisely what will be allowed as deductible educational expense as far as clergymen are concerned until claims are filed by ministers and we learn of their disposition.

The regulation does spell out some things that will not be allowed.

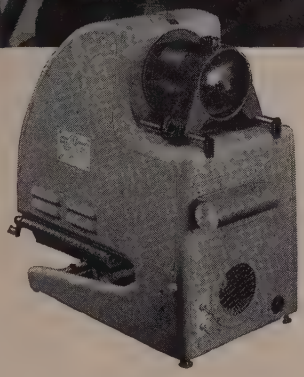
"Expenditures are not deductible," says Internal Revenue, "if they are for education undertaken primarily for the purpose of obtaining a new position or substantial advancement in position, or primarily for the purpose of fulfilling the general educational aspirations or personal purposes of the taxpayer."

Internal Revenue quickly closes the door on any theological students who, while attending seminary, serve a church on a part-time or full-time basis. They won't be able to claim a deduction because the training they are taking is part of the normal minimum qualification for professional standing in the field. As phrased by Internal Revenue, the regulation states that "if education is required of the taxpayer in order to meet the minimum requirements for qualification . . . in his intended profession or specialty therein, the expense of such education is personal in nature and therefore is not deductible."

Internal Revenue cites as an example under this paragraph an employee of an accounting firm who takes additional studies to become a certified public accountant. The courses represent the minimum requirement for qualification as a CPA. Therefore, this study is for his personal advancement and is not deductible. The analogy to a student minister who has not completed seminary is obvious and seminarians cannot benefit even if they belong to denominations which confer a probationary license or ordination before completion of the B.D. degree.

However, it would appear that a minister who, after fulfilling the ordinary requirements for ordination, uses his summer vacation to take courses in such fields as psychology, public speech, or sociology, so as to better prepare himself for the job he is filling, can qualify. He can deduct his expenditures for travel, meals, and lodging while away from home, as well as tuition and books.

A minister who works on his doctorate would probably qualify if the doctorate is in theology or a related field, even though possession of the degree will enhance his future standing in his profession and lead to his advancement. A minister, on the other hand, taking an M.A. or Ph.D. in such a field as English literature or history would have to persuade the tax collector that he was not just pursuing a "personal aspiration" or seeking to become a specialist.



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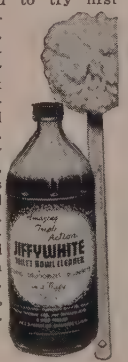

JIFFY WHITE

A minister taking a college course in public speaking could argue cogently that he needs such training to retain and improve a vital skill necessary to his calling. On the other hand, his colleague taking a course in the same school in creative writing would probably not qualify because it would be assumed that he wants to branch out as a writer and is training himself for a specialization.

Obviously, a lot is going to depend on how the local tax collector interprets the regulation in individual cases.

The regulation deals briefly with what is expected in Washington to be a thorny problem with regard to sabbatical leaves.

"In general, a taxpayer's expenditures for travel (including travel while on sabbatical leave) as a form of education shall be considered primarily personal in nature and therefore not deductible," says Internal Revenue. But if a minister goes to the Holy Land, there is a possibility that such specific education might be allowable. If the minister reads Hebrew and were to undertake some serious study of the Dead Sea scrolls or engage in archeological work in the Holy Land, an even better case might be made.

The regulation does not specify that the education or training has to be at a college or university. This opens a possibility that ministers who attend summer conferences on problems confronting them in their ministry or pastoral counseling will be able to deduct the cost of attending such conferences. However, the Internal Revenue Service will have to be satisfied that the conference had a sufficiently stiff program of lectures and required reading as to constitute a bona fide educational venture, and was not just a forum for the discussion of mutual problems.

Denominations which require the attendance of their ministers at such conferences and institutes will give them better claims for tax deduction. Internal Revenue cautions, however, that it will consider education to be undertaken "to meet the express requirements of his employer" only if it determines that "the requirement is imposed primarily for a bona fide business purpose of the taxpayer's employer and not primarily for the taxpayer's benefit."

In other words, if a church or denominational agency requires that a minister attend a certain summer institute, and it obviously is to the best interests of the church itself that this training be undertaken, it is deductible—but not if the resolution was passed merely to let the minister claim a tax deduction.

If those who direct summer conferences take this new tax regulation seriously, it could result in a great improvement in such programs, raising the standards so that those who attend can legitimately claim enough education to make a tax deduction.

Missionaries who return from the field

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on sabbatical leave and take special courses to better prepare themselves to serve their areas can probably qualify for tax benefits. They can likely claim a deduction for the cost of correspondence courses, too, if those are specifically related to their work.

Ministers of religious education stand to benefit directly from this new regulation because their position is very similar to that of teachers. The fact that the summer education leads to an advanced degree will not disqualify it.

Ministers of music taking advanced work in their field would seem to have a very good chance of getting tax deduction, too.

Church social workers who take additional work in sociology, psychology, or other fields related to their work, or who seek masters' or doctors' degrees through summer study, will be eligible for tax benefits.

Even the church secretary can benefit. If she takes a course in shorthand or typing in order to improve her speed and proficiency, she can make a deduction of the cost of the course. Internal Revenue has specifically pointed out that a stenographer who wants to take "brush-up" work is eligible.

Thus, the new regulation has a lot of possibilities that church administrators will want to study closely. The extent to which the benefits will be allowed to ministers and church workers will become apparent only as the facts in the individual cases are presented for determination. It doesn't hurt to file an application for refund or to claim a deduction on this year's return when it is filed next April 15. There's no penalty if it is turned down. You don't owe any more tax than you would have—and you might find that you owe quite a few dollars less!

WOMAN'S INTEREST OFFICER TO SOUTH SEAS

The appointment of a woman's interest officer to work with the awakening women of the South Seas is a brand new project to be launched by the church women of America in connection with the celebration of World Community Day, November 7. Offerings made for this year's observance will make the project possible.

South Seas women from the New Hebrides, the Carolines, the Fijis, the Tuamotos and other island groups have asked for a many-skilled person to help in leadership training. For in that vast corner of the world, some three million persons living at every stage of culture from the stone-age Melanesians in New Guinea to the more advanced Polynesian islanders, have been suddenly plunged into the necessity for adjustment to the nuclear age.

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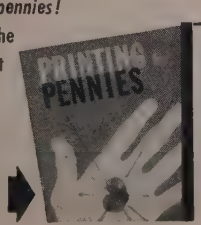

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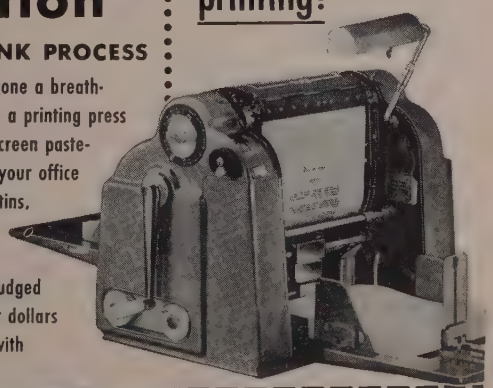

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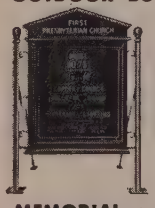

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Carol: It Came upon a Midnight Clear

Preamble Version

Scripture: Luke 2:1-7
Carol: Joy to the World

Pastoral Visit

Scripture: Luke 2:8-15 (Shepherds)
Carol: Angels We Have Heard on High

Parental Vigil

Scripture: Luke 2:16-20
Carol: O Little Town of Bethlehem

Princes Visit

Scripture: Matthew 2:1, 2, 9-11 (Wise Men)
Carol: We Three Kings of Orient Are

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"It is better to light one candle than to stumble in the dark . . ."

Service of Lights

Darkness was over the face of the deep. God said, "Let there be light." And there was light. This is the poetical Hebrew way of speaking of the creation of luminaries by God.

"Let there be light" is the cry that has rung down through the centuries and corridors of time, and the echo has tried, oh so hard, to answer, "And there was light." But there was not. Men lived and died in darkness—more obscure than the lighting of a flickering candle, more dense than the diverse shadows which threaten to swallow and engulf us in their long arms. There was no intellectual light for centuries. Even the early church was woefully ignorant; the dawn of a new era of enlightenment and reason had not arrived. There was no moral light. What was considered best, what would give pleasure was paramount, with no thought of consequences. There was above all no spiritual light. The crude and very basic concepts were a long time in forming. The evolution of belief was not like the creative genius of a theologian but much as the halting step of an infant. "Let there be light"—and prophets, prelates and princes sought to break into the intense gloom with a message of hope, eternal and unchanging.

"Let there be light"—but O how revealing would have been that brilliance to eyes accustomed to darkness and loving it because their deeds were evil. O how revelatory would have been that glow to minds and hearts, yes, souls enveloped in the slough of despondency. Because they would not come to the light for fear, they were made to come to the light by force. God conditioned the Christmas caroling of angels off in the courts of creation to resound down to the earth where men were exceedingly wicked. The result: light—light for blind eyes which would not see; light for ignorant hearts which would not learn; light for stubborn souls which would not yield. Let there be light! And indeed, light flooded into every nook and cranny of life, for the poet wrote well. "It is better to light one candle than to stumble and curse the darkness . . ."

I. LIGHT OF OUR SAVIOR—(Light center candle.) We light the first candle for him who brought to light all men's lives and who will bring us to the light of his presence. He is the bright and morning star; it is his light which is highest and noblest. His light will flood the heavens so much that there will be no need of the sun to shine there.

Our Lord is holy, righteous, meek, lowly, kind, long-suffering, loving; but his light, the searchlight of God, may expose evil, sin, and that which is displeasing; yet in spite of this we say, we consider first and foremost—the light of our Savior.

II. LIGHT OF OUR SERVICE—(Light one on the side of middle.) Striking a match to release a flame reveals our service responsibility and privilege to our fellows. We cannot look at Christmas and Christ without thinking of others. The Scrooge in Dickens' *Christmas Carol* is ever with us in spirit and we need always to guard the altruistic flame (giving to others) for this is Christmas and Christianity.

*As used in German Evangelical Protestant Church, Congregational, Pittsburgh, Pennsylvania. Irving C. Beveridge, minister.

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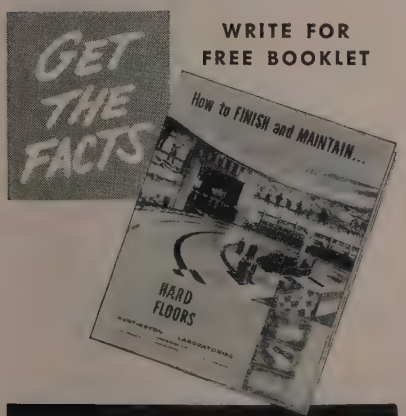

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III. LIGHT OF OUR SALVATION—(Light the other on the side of middle.) The true salvation of any soul is an opening of blind eyes to the brilliance and beauty of Christ. He is the Savior who gives us the light of our salvation like a torch which pierces into the dismal life and makes all light. Salvation is a process and a finished work, of this we are sure. It goes on all our lives; even as our bodies are refreshingly renewed, so are our minds.

IV. LIGHT OF OUR SINGING—(Light the next candle on one side of center three.) The believing Christian is the only one who is entitled to sing Christmas carols; for others it is rehearsing pretty sentiments with no eternal meaning. It is as blasphemous to sing without thought of words and concepts as it is to speak and swear without thought of what we are doing. "He hath put a new song in our hearts, even praise to our God."

V. LIGHT OF OUR SIGHING—(Light the balance side in relation to the last lighted candle.) The sorrowing, burdened heart is relieved by the light of the gospel. Into our souls comes welling and flooding that which makes us victorious in the face of life's high hurdles. Words cannot express what we feel. Only Christ knows, and ultimately Christ is the only one who truly understands our heartache.

VI. LIGHT OF OUR SHINING—(Light the end candle on one side.) It seems ambiguous, with a double meaning, to say "light" and then "shining." But considering how things do impress us, as they are repeated and reviewed, it does not seem so strange as at first. We learn by practice; we increase the brillance of our influence and impact by constant usage. Unlike the normal light, you and I, as lights for God, grow brighter when we shine and continue to shine.

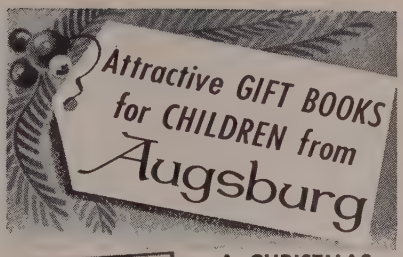
VII. LIGHT OF OUR SWEETNESS—(Light the remaining candle.) Last, but not least is the frosting of Christianity. The glow of God in the life of the believer is an evidence of sweetness of disposition and solemnity of purpose. We can shine sweetly and it is not a sissified act to be sweet in the midst of a sour, sordid world. Purity is at a premium. Seldom do we find a holy and acceptable soul; but when we do, we are blessed by a presence almost divine.

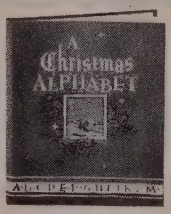
So we shine, perfectly, in the symmetry of completeness. Behold, now no hindrance will stand in his way—the way of the Christian.

"Let your light so shine before men that they may see your good works and glorify your Father in Heaven." Amen.

Carol: Silent Night

Benediction





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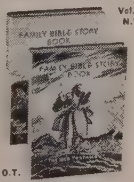

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NEW BOOKS

Preachers and Preaching

NORMAN VINCENT PEALE, MINISTER TO MILLIONS, **by Arthur Gordon. Prentice-Hall, Inc., 311 pages, $4.95.**

Occasionally, in America, a clergyman rises to a height in recognition where he deserves a book-sized biography or autobiography. Norman Vincent Peale, who actually has become a minister to millions, is such a man. Here is his story, written by a man who has been closely associated with him and who has earlier written magazine articles concerning his work. Mr. Gordon is a writer of quality, having at one time been the editor of the magazine *Good Housekeeping.*

This is his life. It starts with the struggle, pains and irritations involved in his birth. He was delivered by his father, a physician turned preacher. His father's failure to call in a local doctor caused no small stir in the parish, where he was informed by some of the attending ladies that "she is your wife; you take the responsibility for what happens."

It continues through his boyhood and youth, his years at Ohio Wesleyan, his reluctant decision to attend Boston University where he might get caught in the ministerial net and into professional life. According to the narrative he was a naive country boy with firm moral concepts and the ambition to become President of the United States or, at least, a United States Senator. He had a little experience as a cub reporter. He was disillusioned of this profession when a young lady reporter who accompanied him to a home troubled with family discord appropriated a photograph of one of the principals, and he decided that he could not follow such an immoral profession.

He was a popular pastor of the University Methodist Church, Syracuse, New York. The Syracuse *Plain Dealer* called him the city's most eligible bachelor. This was changed when he married Ruth Stafford who, like Norman, was raised in a Methodist parsonage. This man who was to become the marriage counselor to thousands was so innocent, at that time, of marriage problems that he invited his father and mother to accompany the newlyweds on their honeymoon and share the mountain cabin with them.

From the Syracuse church he was called to the historic Marble Collegiate Church of New York City. This meant a change from the Methodist denomination to that of the Reformed Church in America (The Dutch Reformed).

Faced here with the problems that crowd the great city, there came a change in his thinking and preaching. He experimented with social and political activities. He was a Republican, an exponent of the free competitive system, an enemy of the liquor traffic, and joined with those who fought the New Deal. Experience is a valuable teacher. He learned his lesson and withdrew from the political fray to concentrate on his spiritual program.

While the book does not give a detailed account of his social-religious philosophy, this really is quite simple. There is so much of God in each of us that we, with God's help, can rise above the difficulties of life. Among the difficulties he includes physical illnesses, and joins hands with those who are experimenting with the therapy of prayer and religion. The world responded to this message in a way which filled his church. Later it purchased millions of copies of his books which follow the pattern of prayer-religion-health.

He had his troubles in the church. He found that New York congregations could fight over the reorganization of the choir as did the rural churches of his native state. He learned that the leading elder in a Dutch Reformed church is an important man, and that when he says, "Don't preach more than twenty minutes," you had better stop at the end of twenty minutes. He found that in some ways his ministerial obligations to Marble Collegiate Church conflicted with his Christian idealism, and not too long ago he resolved to resign from the church to become a Christian. Advice from friends and relatives persuaded him to stick with the church.

At the present time we find him in top form with capacity congregations in his church and books selling by the thousands. His activities are now concentrated in his church, his publication interests which are definitely religious, and his platform lectures. He has reached an eviable position, and his lecture fees approach the figures offered actors and baseball players.

This reviewer finds Norman Vincent Peale a consecrated Christian minister who seeks to follow his prayer-wrought convictions. The age was ripe for his ministry, and many thousands have been helped by him. I would like to repeat the statement made by Dr. Sam Shoemaker of Pittsburgh when someone complained that "Peale preaches to the gallery." Said Sam: "He is the only person I know who has filled galleries to preach to."

W.H.L.

THIS IS AMERICA'S HOUR **by Louis H. Evans. Fleming H. Revell Company. 128 pages. $2.00.**

The five sermons in this book are printed here for the second time. Dr. Evans originally preached them from the pulpit of the National Presbyterian Church, Washington, D. C. They made such an impression that machinery was set in motion to have them printed in *The Congressional Record.* This reviewer has not studied that publication with sufficient assiduity to know how frequently it publishes sermons, but it can be said with assurance that these five discourses are good reading in any setting.

The author, who for some years was pastor of the First Presbyterian Church, Hollywood, California, is now associate general secretary for the Board of National Missions of the Presbyterian Church in the U.S.A. As he travels widely and preaches to many congregations, his messages are the kind that make their impact on many lives. The title of the book is that of the first sermon which is an interpretation of the spiritual needs of the America of today. Quoting three sentences which begin paragraphs might give some idea of its fundamental emphasis: "In the realm of business, America needs the baptism of the spirit." "The soul of improvement will always lie in the improvement of the soul." "American education also needs a baptism of the Spirit."

The third discourse has the caption of Living on the Second Floor and has to do with our danger of becoming one-story souls, living on the first floor of the secular and shunning the second floor of the spiritual. The fifth address is a discussion of whether Abraham Lincoln was an infidel or a Christian. The answer to the question is based on a careful study of data found in Dr. William E. Barton's *The Soul of Abraham Lincoln* and other biographical studies. This address is espe-

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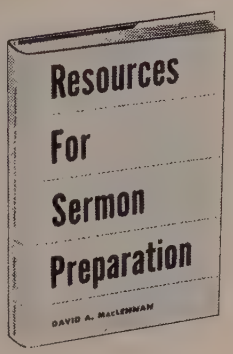
by David A. MacLennan



WRITTEN by a great preacher — and teacher of preachers — this book takes you through the Christian year with a stimulating, practical discussion of sermon possibilities. Nothing in this book is "predigested" or "ready-to-use" — it is designed solely to provide a wealth of material that will stimulate your *own* creative thinking. It illustrates brilliantly the kind of practical, *immediately usable* books the *Pulpit Book Club* offers you each month.

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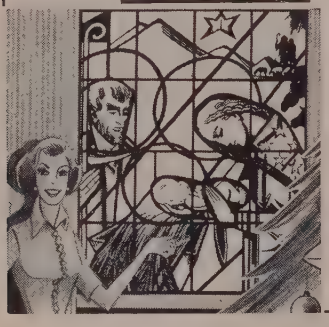

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cially valuable for those who do not feel the urge to make a first-hand study of the subject.

These sermons are not difficult reading. The author does not "dive deep, stay down long, and come up dry." His material, however, is intellectually respectable as well as spiritually constructive.

L.H.C.

IN THE SIGHT OF THE LORD by Stephen F. Bayne, Harper & Brothers. 150 pages. $2.00.

This book by the Bishop of the Diocese of Olympia, Washington, in the Protestant Episcopal Church was originally published for Lenten readings for 1958. It consists of a meditation for each of the eight Lenten periods. Although the material has this definite background, its usefulness is not limited by the calendar of the church year.

It would not be amiss to call these "meditations" sermons. They naturally are Biblical, and, of course, each one of them has a New Testament background, and is prefaced by a text. Bishop Bayne has selected eight instances from the life of Jesus and discusses and explains the Master's experience and his attitude toward what he saw. For example, the text of the second meditation is, "He saw a man which was blind from his birth" (John 9:1). We must not think, however, that the treatment of the theme is based entirely on the one passage. It is essentially an exposition of the whole incident of the healing of the blind man.

The text of the third meditation is, ". . . he looked around about upon all things." (Mark 11:11). The subject here is what Jesus saw in Jerusalem on the evening of the first Palm Sunday. And the outstanding thought of the exposition is the relation of the Temple to religion. In this connection Bishop Bayne says: "The religion of the Temple—the religion of sacrifice and law—carried this danger with it everywhere, as its sister religions do now. For a religion of law alone, a religion which holds before man an ideal of obedience which can be met (whether easily or not) and which will permit a man to earn salvation, can only end by trapping us in a morass of pride."

This book is especially thoughtful and thought-provoking. Its style is not what could be called colorful, but it is clear and definite, and vivid. These meditations are so full of ideas that they deserve more than one reading, and most readers will turn to them again and again.

L.H.C.

THE INTERPRETATION OF THE BIBLE by James D. Wood, Gerald Duckworth and Co. Ltd. (Distributed in U.S.A. by Allenson) 184 pages. $2.75.

Historical introduction to the interpretation of the Bible may seem to be a rather dull subject to the modern American pastor. However when he reads this book he may discover that he is more in debt to the ancient and medieval interpreters than he has realized. The author, who is professor of Biblical languages, criticism and exegesis in the Scottish Congregational College, Edinburgh, conveniently gives a glossary at the opening of the volume to explain the terminology that is used and has been used in formal Biblical interpretation. Some of the schools or systems are: Literal, Mystical, Allegorical, Typological, Anagogical, Tropological, Christological and Theological.

Beginning with the New Testament period and continuing through the apostolic fathers and the Middle Ages, the author leads through the reformers, rationalism and deism, and finally to interpretation in the nineteenth and then in the twentieth century. In each of these periods he points out the leading interpreters and their views and the popular methods of that era.

Your reviewer approached this volume as one dealing with a subject of interest to scholars in the antiquities but decidedly moribund in the eyes of the contemporary minister. As he read the glossary it was his feeling that he would not be caught dead with one of these ancient methods on his hands or in his sermons. But after reading this book and examining some of his homiletical efforts in the light of this study he came to the conclusion that anyone who preaches upon Biblical themes, no matter how liberal he may be, is sharing in a small way in the use of some of the traditional methods of interpretation. This discovery was a valuable educational experience. Perhaps others need to do likewise.

C.W.B.

THE GOSPEL FROM THE MOUNT by John Wick Bowman and Roland W. Trapp. The Westminster Press, 189 pages. $3.75.

This new commentary on the Sermon on the Mount has a strong Biblical theo-

logical reference. It is described as "a new translation and interpretation of Matthew, Chapters 5 to 7." The substance of its chapters was given by Dr. Bowman as the Norton Lectures at the Southern Baptist Theological Seminary in 1957 and for publication he has had the collaboration of his research associate, Dr. Roland W. Tapp.

These authors feel that the sermon should begin at chapter 4:23 which is a prologue, and that the whole of it (4:23 to 7) should be regarded as a splendid example of Jesus' use of the poetic form. It is so translated and printed here in an effort to restore the flavor and effect of the "simple Palestinian Aramaic."

The sermon deals with the gospel, the nature of God's kingdom and the manner by which citizenship in it can be attained. As "Herald of the new day," Jesus is to be regarded as embodying "in his own person the gospel of the kingdom of God which he preached." Throughout the book there is the clear implication that the gospel so proclaimed then is quite as valid for our time. One can detect the influence of Barth here and there in the interpretations.

S.L.

THE VISIBLE WORDS OF GOD **by Joseph C. McLelland, Wm. B. Eerdmans Publishing Company, 291 pages. $4.00.**

This scholarly book is, as its subtitle states, "an exposition of the Sacramental theology of Peter Martyr Vermigli, A.D. 1500-1562." Written by a Canadian Presbyterian, it has been warmly welcomed on the other side of the Atlantic and should meet a similar reception here.

It should be welcomed for the light it casts upon forgotten pages of church history. Astonishingly enough, no book on Peter Martyr had appeared since 1858, and that in German. Yet no less an authority than John Calvin said of him, "The whole (doctrine of the Eucharist) was crowned by Peter Martyr, who left nothing more to be done." Clearly such a man should not be relegated to a few footnotes in textbooks. I must confess, personally, that the description of the Evangelical Reformation in Italy, from which Martyr sprang, was as new to me as the man himself. Possibly we have kept our eyes too closely focussed on Northern Europe and the British Isles.

It should be welcomed also for the contribution it makes (also through the independent thought of Dr. McLelland) to the current ecumenical discussion concerning the Lord's Supper. One may incline to weary a bit of the scholastic framework within which the Reformers operated, but they may nevertheless help us to see the vital fact that, in the last analysis, the question of the Eucharist becomes the question of Jesus—"What say ye of him?" Perhaps that is the unrecognized reason why the problem of the division of the

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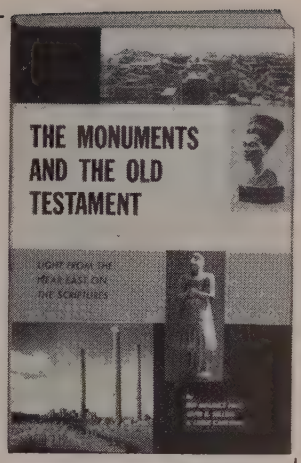

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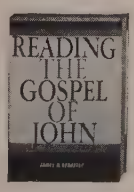

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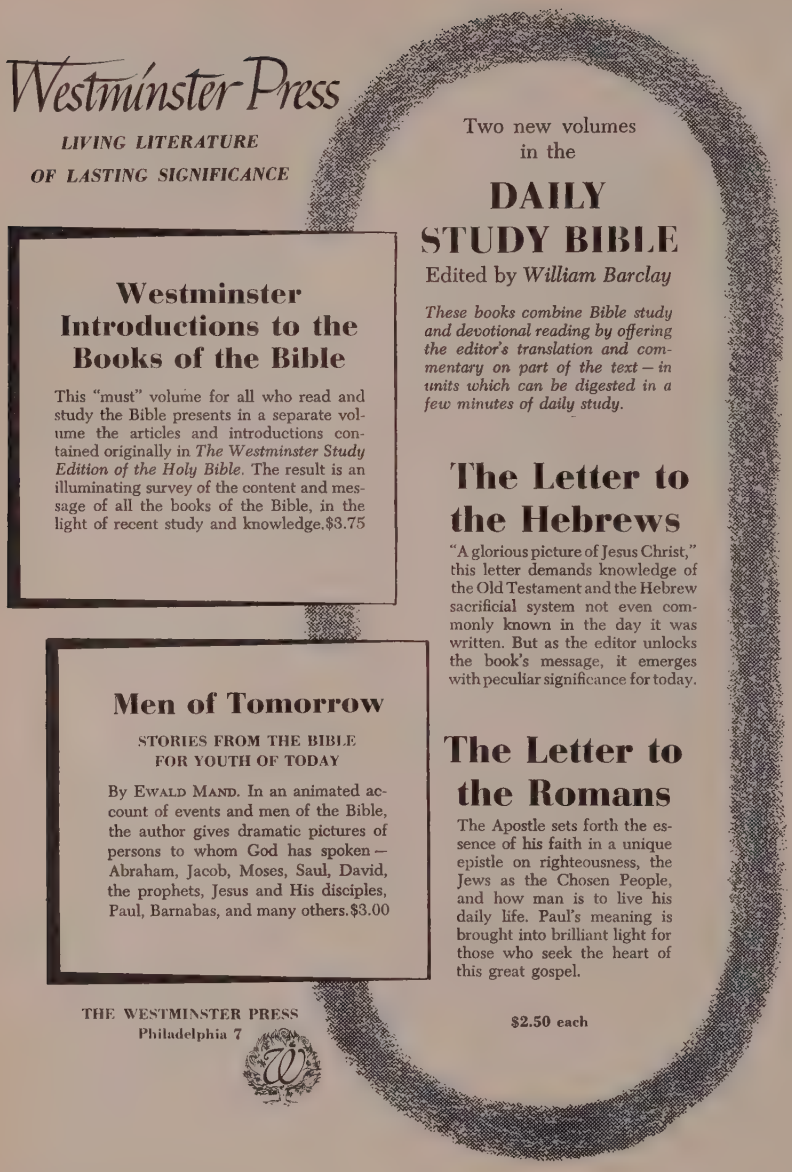
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church appears at its touchiest precisely when believers prepare to go to the table of their Lord.

J.S.

THE TWELVE CHRIST CHOSE **by Asbury Smith. Harper & Brothers, 178 pages. $3.00.**

It is the author's conviction that the average Christian, and even the Bible student, needs to know more about the twelve men who were chosen by Jesus to sow the seeds of the gospel and church in the world. With this position we can readily agree. However we are faced with the paucity of New Testament information about most of them. In fact we know very little about even Peter who captured the headlines more than any other of his brethren. When we turn to extra-Biblical sources we find a few references in the church fathers which we may accept with reservations. Mixed with these incidents which seem to have the ring of reality are a great many legendary stories, the greater part of which may well be beyond the realm of plausibility.

Dr. Smith, in writing this book, has sought to present all of the New Testament references to the apostles. Then he repeats some of the legends, giving usually his opinion of their reliability. This is a book for the average minister or church member who has an interest in this field. These chapters are the type of discourse that might be used as sermons, but their chief function is to help the pastor or the church school teacher in presenting these twelve apostles as living men.

C.W.B.

THEOLOGY OF THE OLD TESTAMENT **by Edmond Jacob. Translated by Arthur W. Heathcote and Philip J. Allcock. Harper & Brothers. 368 pages. $5.00.**

In recent years we have been witnessing a revival of interest in Biblical theology. Once relegated to an insignificant place in Biblical studies, Biblical theology now occupies a major emphasis.

Theology of the Old Testament, a product of the rich fruits of Continental scholarship, is a most welcome contribution to the growing titles in Biblical theology. The book is authored by Professor Jacob who since 1946 has been on the Protestant faculty at the University of Strasbourg and appeared first in a French edition in 1955. We are deeply grateful to the author, the translators, and the publishers for making this work available for an English reading audience.

First, the author deals clearly and convincingly with the problem of the place of Biblical theology in relation to other disciplines of study. The observations here are most relevant for those who still question whether or not there is such a study as Biblical theology. Professor Jacob leaves no one guessing as to his position in this problem.

The major part of the book falls into three sections. The first deals with the nature of God. Yahwe is living and active. This aspect of his being distinguishes Yahwe from all other gods. The various names for God are discussed. A large part of this section deals with the attributes of Yahwe. The section guides the reader into deeper levels of understanding about God's nature and his acting.

In the second section the author discusses the acting of God in history, through man, and in institutions. Here again the reader is confronted with basic themes and word meanings so vital to a mature understanding of the Old Testament.

The third section deals with negative forces in history. Here the author deals all too briefly with sin. There is a chapter on Death and the Future Life. The part dealing with the Consummation titled The Eschatological Drama deals with the Messianic Kingdom in all too short a manner.

The book is interestingly written and reads easily despite the depth of scholarship. Especially helpful is the rather complete bibliography at the end of each chapter. This bibliography, if taken seriously, will guide a student to all the major works in Biblical theology written in the last quarter of the century.

Theology of the Old Testament is definitely a book for the person who needs a refreshing approach to the Old Testament. The reader who takes this book up in his hands and reads thoughtfully will find a new set of meanings in the Old Testament.

G.W.F.

CALVIN: COMMENTARIES **translated and edited by Joseph Haroutun-**

ian in collaboration with Louise Pettibone Smith, The Westminster Press, 414 pages, $5.00.

To select wisely from the very extensive commentaries of the Geneva reformer is in itself a herculean task, to say nothing of presenting a fair picture of Calvin's method of Biblical study and public address. On both counts the editors have exceeded beyond our right to demand. Here are many of the crucial portions of Calvin's work dealing with literary and historical questions in which he saw the Scriptures as the Word of God and as a human document. The reader comes closer than ever to sensing the spirit of the sixteenth century commentator for the editors provide a completely new translation of these works, Miss Smith providing assistance especially in the passages dealing with the Old Testament.

Within the compass of nine chapters are contained treatments of the unity of the Bible, the knowledge of God, the true nature of Christ, the Christian life as Calvin saw it, faith, providence and the sovereignty of God, election and predestination, the relation of Christian ethics to the common life, and the importance of the church and its ministry. These chapters will prove an interesting companion for restudy when the volume on the Institutes of Calvin appears in the near future with fresh translations also on these topics. While this leaves lacunae on such topics as man, sin, the Holy Spirit, eschatology and politics, it is well to have contained this study to such a proportion which has permitted analysis in depth.

In addition to the superb 35-page introduction by Dr. Haroutunian the opening 25 pages present an autobiographical sketch from Calvin's Dedication of the Commentary on the Psalms, a Preface to Olivetan's New Testament, and the dedicatory epistle from the Commentary on Romans.

One reader's concern, now that this series approaches its conclusion, is that this magnificent and most useful work should be concluded with the sixteenth century.

R.W.A.

JUDAS, by Anton and Elly Van Heurn. Muhlenberg Press. 307 pages. $3.75.

This book is a character study of the disciple Judas in novel form dealing with his motives in the betrayal of Jesus. Judas is portrayed as a man of quiet moods, deeply devoted to his Master, but impatient that he should assert his messiahship in the face of impending danger. When he called on Caiaphas it was not to deliver Jesus to the enemy but to bring about some kind of understanding. Unhappily Judas soon found himself the unwitting tool of a well-laid plot to entrap the Galilean much to his consternation and agonizing remorse, albeit too late.

Although the characterizations are well-drawn, the novel structure is somewhat weak and the argument is not quite convincing. The gospel evidence is sparse, but we do get the clear impression that Judas was not naive, rather he could be cool and calculating. The fact that he could not live with his conscience afterward does not necessarily attest to the purity of his motives.

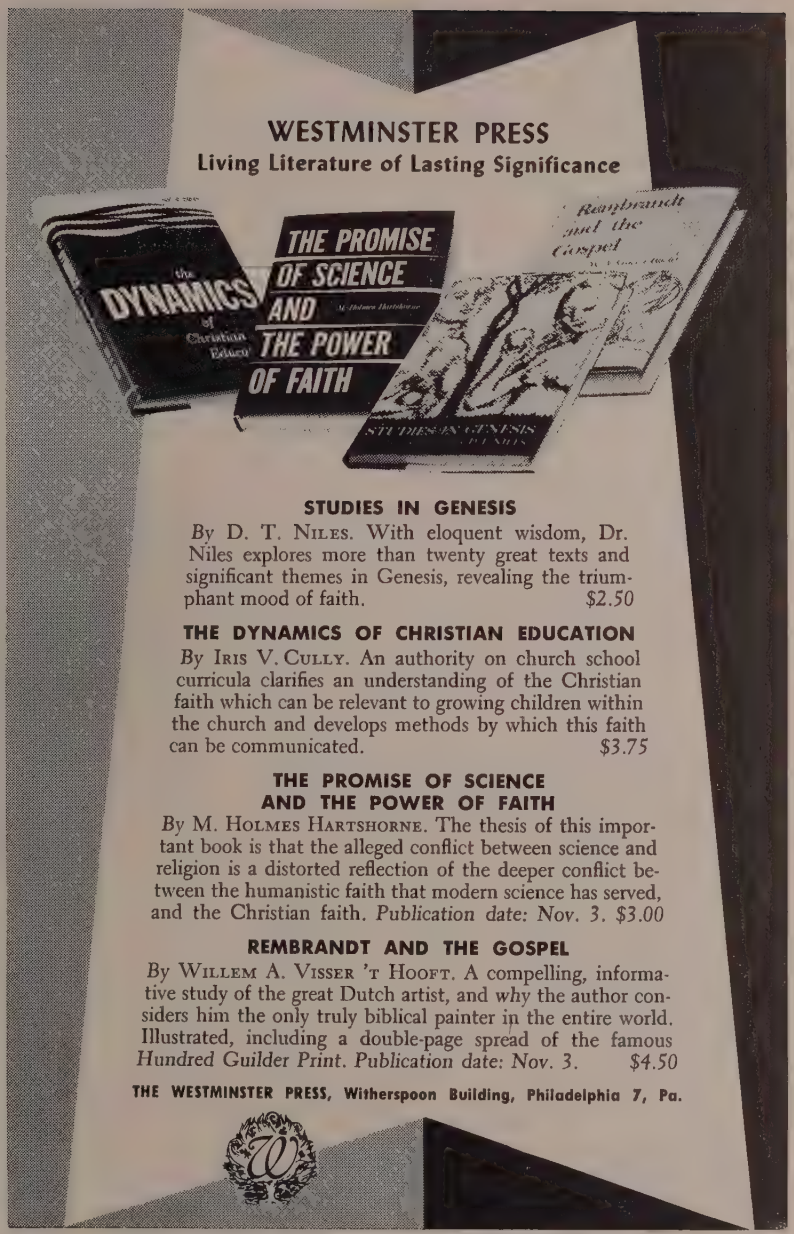
S.L.

Evangelism

THEY GATHERED AT THE RIVER, Bernard A. Weisberger. Little, Brown & Company, 345 pages. $5.00.

This volume is an honest and worthwhile attempt to interpret the history of revivalism (not evangelism) in America. The author has selected the method of biography in presenting his case. The analysis really starts with the work of the Presbyterian preacher James McGready and is concluded with an appraisal of the work of Billy Sunday.

The opening pages, therefore, are concerned with the early American revivals with speaking in tongues, jumping, shouting, fainting, paralysis and other physical demonstrations. From this he goes into the hell and damnation period of Finney, Lyman Beecher, Nettleton and others. Hence on to Moody then to the era of Billy Sunday. Unfortunately the book was closed before the era of Billy Graham or a study of his crusades would have been included.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One of the most significant things in the entire work is the contrast of his appraisal of Dwight L. Moody compared with those who went before him. He has bitter words for those who pictures the fires of hell to bring men to Christ. He finds flaws in the personalities and characters. But Moody, once he has found that God is love, has power and a charm which this critic cannot ignore. He quotes with approval the following comment in a New York paper.

> ". . . we shall not soon forget his incomparable frankness, his broad undenominationalism, his sledge hammer gestures, his profuse diction, which stops neither for colons nor commas; his trueness which never becomes conventional; his naturalness which never whines; his mastery of his subject, his glorious self confidence, his blameless life, and his unswerving loyalty to his conscience and his work."

However, he does feel that Moody was caught in the cogs of a great evangelistic machine which in the end weakened his influence though it extended organized religion.

Billy Sunday, he implies, was a first-class demagogue.

W.H.L.

Prayer

PRAYER THAT PREVAILS by G. Ray Jordan. The Macmillan Company. 157 pages. $3.00.

Dr. G. Ray Jordan, professor of homiletics and chapel preacher at the Candler School of Theology, Emory University, Atlanta, Georgia, is the author of many books, the present volume being his sixteenth. Since his books are vital, intelligent, and helpful, they do not lack readers. Each of them has made its own contribution, and *Prayer That Prevails* blazes a trail all its own.

In an especially illuminating preface Dr. Jordan explains the purpose of this book on prayer. One brief paragraph reads as follows: "In this volume I am eager to underscore the fact that the prayer which prevails follows the pattern emphasized by the Psalmist who exclaimed: 'One thing have I desired of the Lord, that will I seek after.' Effectiveness requires unity of will, mind and heart."

The book is well outlined. First, it is divided into five sections dealing with the following subjects: Why We Pray, How We Pray, For What We Pray, When We Pray, and To Whom We Pray. And in turn various topics are set apart under these main divisions. For example, under How We Pray there are eight subdivisions. Three typical topics are these: We Pray with Our Minds, We Pray with Sincere Words, and We Pray with Our Deepest Desires.

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As is the case with all of Dr. Jordan's books, this one is characterized by a wealth of fresh, vivid, illuminating illustrations. If this volume had no other merit, these would make it worth while. *Prayer That Prevails* is a highly interesting book. It is, however, more than this. It is constructive, inspiring, and rich in spiritual insight.

L.H.C.

Various Topics

EDUCATION THAT IS CHRISTIAN, by Lois E. LeBar. Fleming H. Revell Company, 252 pages. $3.75.

The aim of this book is to help teachers discover the distinctive Christian system of education and to aid in the production of scriptural literature and visual aids. Following an opening chapter which deals with the need of foundations for Christian teaching, the author briefly discusses outstanding patterns of education with special attention to the philosophies of Herbart, Comenius and Dewey. Dewey is described as "one of the greatest foes of Christianity." Jesus' methods of teaching are analyzed, and significant insights for Christian education are also derived from Exodus and from Paul's sermons and letters. There are chapters on The Use of the Bible in Teaching, The Teaching-Learning Process, and Authority and Creativity. This reviewer found a chapter dealing with Structuring the Curriculum to be the most helpful and practical in the book.

There is much valuable and inspirational material in this volume. The author combines a thoroughly conservative theological emphasis, including belief in the verbal inspiration and inerrancy of the Scriptures, with insights obtained from creative theories of religious education. Dr. LeBar is director of the graduate program of Christian education at Wheaton College.

J.C.P.

SO YOU WANT TO BUILD A CHURCH, by Dan Morgan. Texas Board of Christian Churches.

Years ago a popular magazine in America was entitled *Success.* It carried a line under its title which ran: "Nothing Succeeds like Success."

I think of this as I often thumb the pages of a book which has been assembled or written by a man who is basing his study upon successful experience. This is one of these books. It is paper bound with plastic ring binder. It has been produced by a duplicator and its sells for just $1.00; two copies for $1.50. The author follows the building of the church from the first intention of building through committee organization, to the dedication of the new building. It has tables with short cuts to various processes. How to raise money and how to borrow money are included in the discussion. The pages dealing with the legal aspects will save you some money. The space in which architects are discussed will save you headaches.

This is truly an experienced volume at the price you can easily pay.

W.H.L.

RELIGION AND FAITH IN LATIN AMERICA by W. Stanley Rycroft. The Westminster Press. 208 pages, $3.75.

In the words of the author, "this book is devoted to a study of the nature and influences of religion in Latin America today, and the need for a dynamic Christian faith." The heart of the main thesis of the book is found in the distinction made between religion, which is described as a kind of bargaining with God and as characteristic of popular Catholicism in Latin America, and the Christian faith which means that God has revealed himself in Christ who came to give abundant life. The writer holds that religion has failed to give the Latin American people spiritual power and social awareness. He believes that these values can be accomplished only by a living faith.

Religious conditions in Latin America are discussed in the context of ideological mainstreams and racial, cultural and political patterns. Attention is given to the historical background of the present situation. There are interesting chapters dealing with subjects such as Pre-Columbian Religions, the Conquistadores, and the Transition fom Paganism to Roman Catholicism. In the last chapter the author stresses the need of a New Reformation which will create spiritual power and moral purpose.

This is a readable and informative book which should have special appeal for study groups. The prominence of Latin American countries in recent news makes its appearance opportune and timely. The author has served as a missionary teacher in Peru and is now Secretary for Latin America of the Board of Foreign Missions, Presbyterian Church, U. S. A.

J.C.P.

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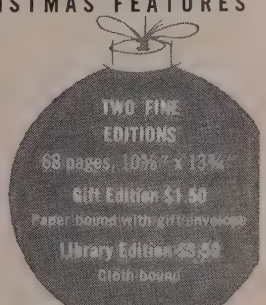

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Priming the Preacher's Pump

David A. MacLennan

Ecumenicity is a valid concept and a fact of our time to evoke hope in every Christian. Despite known limitations, denominations have proven their worth. What used to be called "connexional" churches—emphasizing the fellowship of the churches of a particular faith or policy as distinguished from a local church fellowship—possess strength which a completely independent, autonomous local church cannot experience. Nevertheless, whether we serve through a church which emphasizes the denomination or through an independent, local congregation, it is salutary to celebrate the significance of the "local" or particular church. Somewhat unfairly, many parish ministers deplore the absence of pastors from the high echelons of the world church councils. How the World Council of Churches, or even the National Council of Churches, could have the major time and energy of a busy pastor without making him an ecclesiastical schizophrenic or a completely exhausted individual is hard to grasp. Nevertheless one can understand the regret. On more than one seminary faculty the opinion is expressed that the longer a professor of practical or pastoral theology remains away from the parish ministry the less helpful he is likely to become in his teaching. In any case, it is true that we cannot realistically love the world church, or even the denomination which we have not seen except in occasional conventions, except we first know and love the church we do see. The holy, catholic or universal church is experienced most creatively in the "First Church" or the rural "Bethel" or crossroads congregation.

Dr. Harold A. Bosley, who has never been accused of narrow or parochial views, has a strong sermon entitled "Can We Be Christians without Being Churchmen?" He is willing to concede that a person can be a Christian without being a church member, but he is also sure that no one can be a complete Christian without being a member of the church, and of the church in a concrete, particular expression. In the same collection of sermons (*Notable Sermons from Protestant Pulpits,* compiled by Charles L. Wallis. Harper & Brothers, 1958), one even more relevant to our theme this month is contributed by Dr. Theodore Parker Ferris of Trinity Episcopal Church, Boston. Its title summarizes the issue: "The Place of Local Loyalties." Dr. Ferris is sure that deep local loyalty is compatible with loyalty to the larger cause. "There are times when the local loyalties are forgotten in order that, or because, other things may be remembered." Nevertheless he insists that in every person's life there must be a place for the local loyalties: "A man has to be rooted in something before he can reach for the moon. . . . You never find a world-wide interest that is not grounded in some local loyalty."

Some day you may preach as Dr. Ferris did from the Psalmist who wrote Psalm 137:5—"If I forget thee, O Jerusalem, let my right hand forget her cunning." If so, you may create a mood and an attitude which the late great "Dick" Sheppard did in the first sermon he ever preached at St. Martin's-in-the-Fields, London. On a November evening in 1914 Sheppard shared his dream with his people, then a small company.

> **I stood on the west steps, and saw what this church would be to the life of the people. There passed me, into its warm inside, hundreds of all sorts of people, going up to the temple of their Lord, with all their difficulties, trials and sorrows. I saw it full of people, dropping in at all hours of the day and night. It was never dark, it was lighted all night and all day, and often tired bits of humanity swept in. And I said to them as they passed: "Where are you going?" And they said only one thing: "This is our home. This is where we are going to learn the love of Jesus Christ. This is the altar of our Lord, where all our peace lies. This is St. Martin's." It was all reverent and full of love and they never pushed me behind a pillar because I was poor. And day by day they told me the dear Lord's Supper was there on his altar, waiting to be given. They spoke to me two words only, one was the word "home" and the other was "love."**
>
> **(R. E. Roberts, *H. R. L. Sheppard.* Murray, London, England, 1942, page 91)**

SERMON SEEDS

December has four Sundays, and in the church year calendar these are designated as second, third and fourth Sundays in Advent and first Sunday after Christmas. Most of us will have sermons to prepare our hearers and ourselves for the festival of Christmas, using December twenty-first as Christmas Sunday. Four years ago the preacher of Westwood Community Methodist Church, Los Angeles—Dr. Melvin E. Wheatley—had what seemed to me an excellent series which he entitled "Modern Meanings of Immanuel." On four successive Sundays in Advent he preached on "God with Us Here and Now—through (1) the Physical That Is Spiritual, (2) the Beyond That Is Within, (3) the Past That Is Present, (4) the Divine That Is Human."

My suggestions for Advent and Christmastide preaching are unrelated to each other, but I hope not irrelevant. December's first Sunday this year is the traditional Bible Sunday. The sermon suggested is:

I. How to Get More Out of the Bible. Text is J. B. Phillips' translation of I Thessalonians 2:13—"And so we are continually thankful that when you heard us preach the Word of God you accepted it, not as a mere human message, but as it really is, God's Word, a power in the lives of you who believe."

Introduction. (1) Who reads the Bible? Answer: not a fraction of the number who praise it as the greatest of all classics. Few homes are without a copy of the volume praised as "the Book of books." Thanks to the Gideons, every hotel and motel makes the Bible available. Will the Bible be opened by those who see it? Some twenty-three million copies are distributed every year throughout the world. But almost every week a clergyman or teacher or judge or social worker complains that the persons with whom he deals never open a Bible. As Dr. William Neil has said, "we have the curious paradox of a book that is still accepted as an

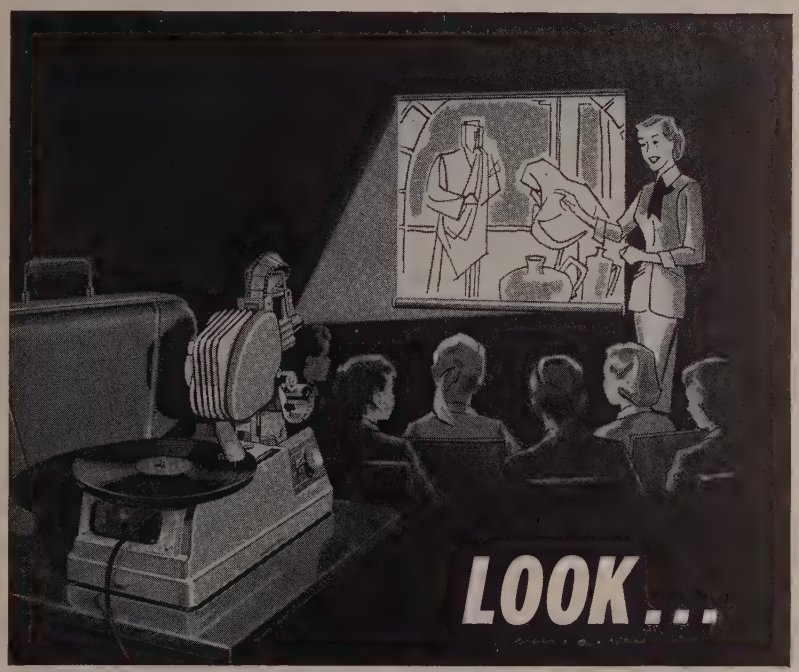
integral part of the life of society, but largely disregarded; a world best seller that nobody seems to read." Who reads the Bible? Preachers? Sunday school teachers? Simple-minded natives in the "younger churches," once called foreign mission fields? Who reads it? Chiefly the so-called "Bible-thumper" who believes it is literally accurate "from cover to cover"?

(a) Another question needs to be faced: Why is the Bible not read by more intelligent persons today? Among the answers might be the following: because to many its authority has been undermined by science. We agree that reputable churchmen try to defend the primitive science of the Old Testament, but many feel that the twentieth century space age has made the world of the Bible foreign, remote, unreal. Yet human nature and its elemental needs remain essentially unchanged. To these deep needs the Word of God coming through the Bible speaks as no other word can speak.

(2) How can we get more out of Bible reading? (a) First, obtain a copy which is readable. Many types are available now. The Revised Standard Version can be bought in a book with type and format not unlike a modern book on almost any theme. One of the modern-speech translations may overcome much of the antipathy felt toward an "antique book." Phillips, Moffatt, Goodspeed and Weymouth (the American translation) are among the recent modern translations. (b) Read an introduction to Bible study. Here the preacher will do well to name one of which he approves. Perhaps if the church library has *The Interpreter's Bible,* he can suggest for the serious reader the general introduction as in Volume XII. Reflection Books has a helpful and trustworthy introduction, *Modern Man Looks at the Bible,* by William Neil. It can be bought for less than the price of a movie —fifty cents. Bernard W. Anderson's *The Unfolding Drama of the Bible* may appeal.

(3) See the Bible for what it is: not as a textbook on science or ancient history, but as the unique record of God's search for man and of man's response to God. It is, as Professor William Neil writes, an interpretation of life and an invitation to creative living. (a) It interprets the universe to us; it shows us who we are, where we came from, why we are here, and what may be our destiny. Supremely, the Bible interprets the ultimate reality to us, discloses the nature and purpose of God. (b) The Bible, transmitting the living Word of God, God Himself, offers us a challenge to decision. Will we decide for or against life, the life that is life indeed, the life in Christ, in the community of God's people? Will we accept the liberation won for us, offered to us, in the Lord Jesus Christ? We have not so much "faith in the Bible" as faith, or trust, in the God whom the Bible reveals. Christ is "the center and goal of scripture."

The preacher may prefer to make his two major points those emphasized by Dean Bernhard W. Anderson of Drew Seminary. In his concise article on the Bible in the paper-bound book *Handbook of Christian Theology* (Meridian Books, Inc., New York), this Biblical scholar suggests that we study the Bible "as sacred history," seeing the scriptures as a record of "the gracious and redemptive activity of God." History, according to the Bible, is "the narration of God's deeds and of the progress of events toward the fulfillment of his purpose." Life-changing meaning will come to the reader who comes to the Bible looking for, indeed listening for, the proclamation of what God has done, is doing, and will do for his human family. "The Bible is essentially . . . the history of divine revelation which reaches its crowning climax and fulfillment in Jesus Christ." Secondly, says Professor Anderson, Protestant readers should read the Bible, persuaded that through the action of the Holy Spirit, the ancient words will become the medium through which God speaks to us today. "Out of this sacred past God continues to speak in the present, summoning each person to take his part in the ongoing redemptive



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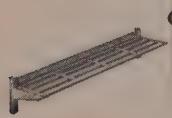

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drama. . . . Through the witness of scripture God speaks to him now in judgment and mercy, and the language of the Bible becomes the believer's response to God's revelation in humility, contrition, trust, thanksgiving, praise."

At the risk of anticlimax, no sermon on this theme should end without an appeal to read the Bible regularly and devotionally. Sensible persons overcome vitamin deficiencies with a daily dose of vitamins in one form or another. Sensible Christians do likewise in relation to spiritual vitamins.

II. Christ Comes Again. A suggested text is Mark 7:31—"Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, through the region of Decapolis." What Jesus did in his earthly life, he continues to do nineteen centuries later. In the gospel incident Jesus was rejected by the Gadarenes. He is rejected by many still. We reject him when we refuse to let him determine our stand on vital questions and conduct. When we send him away, does he go forever? An old Scottish saint named McCheyne said that Christ has last knocks on the door of human lives as well as first. Is this true? Certainly it seems as if Jesus decided that a second visit to the Nazarenes would do more harm than good. But his attitude toward Gadara is different. Rejected and spurned by them, he comes again.

In this season of Advent the old church was wont to stress the second advent, the return of Christ to the world which so largely rejected him when he first came. Is there abiding truth in this ancient belief? Advent 1958 and Christmas of this year of crises celebrate the glorious truth that Christ comes again. Whether or not he will return visibly and physically, as many devout Christians firmly believe, does not seem so important as to believe that in the mysterious power and reality of the Spirit Christ comes again. (1) He comes a second time, and a third, and only God knows how many times, to us when at first we rejected him and his claim on us. We may send him away, only to realize that without his love and truth our burdens become insupportable and life is dreary if not disastrous. (2) He comes again to our society even though it has spurned his wisdom about life. Here is an eloquent testimony by Robert Menzies (*The Riches of His Grace,* page 58. James Clarke & Company, Ltd., London, 1956):

> **Does this age, with its chaotic morality, its suppression of human freedom and threat of atomic war, support the optimism of the social meliorists? Life itself is taking up the challenge, and reducing to absurdity man's baseless belief in his capacity to achieve personal and social salvation. Our Lord Christ's time is coming. He is the only One who can afford to wait. And when our age has drunk the last draught from the bitter waters of experience, he will come again, this time not to be cast out but welcomed as Saviour.**

(3) Christ comes again in every personality which willingly becomes the instrument of his love. Recall the true story from Manchuria's hinterland. A "fraternal worker" (we used to call such a missionary) told his audience about Jesus, and etched with words the portrait of Christ. When he finished they said almost unanimously and with smiles of appreciation, "We know this Jesus. He has lived among us." They took the Christian evangelist to the grave of a Dr. Jackson. In Christ's faithful follower who also went about doing good they had discerned his Lord. "So long as the church can produce saints, the gates of hell will not prevail against it," said Dean William Ralph Inge. You and I may add, "As long as the church produces Christlike men and women and boys and girls, Christ comes again in power."

(4) Has Christ come for you, and to you? Christmas is coming. But thy soul may still remain forlorn if Christ be not within thy heart reborn. The sermonmaker may find help if he wishes to deal more explicitly with the doctrine of the second coming from the position of the fourth Gosepl if he reads the chapter in Professor A. J. Ebbutt's clear treatment of *The Life, the Question and the Answer.* My copy is published by the Ryerson Press, Toronto, Canada, but I believe an American edition is soon to be issued. Dr. Ebbutt's chapter fifteen, Will Jesus Come Again?, is reverent, honest, clear, and to me convincing. To many of my brothers (and sisters) it will seem heretical modernism or unacceptable "spiritualizing." "There are many Second Advents. Jesus came only once in the flesh; he comes a second time as a spiritual Presence . . . The living hope we cherish, imbedded in the doctrine of Jesus' Second Coming, is that the final victory is with God." (Ebbutts, pages 159, 160)

III. *Wrap It Up.* A Christmas message. Text: John 1:14—"And the Word became flesh and dwelt among us, full of grace and truth." (R.S.V.) "So the Word became flesh and blood and lived for a while among us, abounding in blessing and truth." (Goodspeed) "So the Expression of God became a human being and lived among us. We saw his splendour." (J. B. Phillips)

Introduction. Christmas shopping brings repeatedly to salespeople the request, "Wrap it up." Modern advertising speaks of a deal, a commodity, a television program as being "packaged." Men and women adept at expressing ideas effectively are hailed for their ability to wrap things up neatly. Occasionally we use the expression "wrap it up" to mean in another modern phrase, and to pedants an ugly one: "Finalize it." (1) In every cul-

ture of which there are records surviving, men and women believed in some kind of supernatural power. God-seeking, and occasionally God-finding, marks primitive and developed peoples alike. Among the world's sacred literatures the Old Testament stands supreme in testifying to God's self-revealing of his nature and intentions to a community with a peculiar genius for religion. Prophets and saints knew God to be perfect in wisdom, power, holiness, righteousness.

The most perceptive and advanced among them were sure that his mercy and love were complete and beyond anything the most loving human parent could possess and show. But abstractions were not enough. Even visitations by God's Spirit seemed to bring less than absolute satisfaction. Soon after atomic fission became a reality and nuclear bomb destruction a dreaded possibility, an eminent atomic scientist said something memorable. Even if you have quoted it before, Christmas is a good time to do it again. Said Dr. J. Robert Oppenheimer as he pleaded for funds for widespread exchange of students between different nations: "The best way to send an idea is to wrap it up in a person." Instead of trying to understand the Netherlands or Liberia, let us live in the same household as a Netherlands student or a Liberian.

(2) We need peace of soul. Much can be done to acquire it through study of books, examination and practice of basic principles. But only when peace is wrapped up in a peacemaking person do we really grasp it. "He is our peace," says the New Testament of Christ. God wrapped up his idea of peace at the center in one who came, not only to bring divisiveness between the good and the evil, but to give to all who trust him his deep, unbreakable peace. In Christ we see peace in the midst of war. In Christ we see the conditions whereby we may have peace in the midst of inevitable conflict.

(3) We need forgiveness and acceptance. We read how others received it. Then we realize true forgiveness as it comes wrapped up in a person. When the person is one whom we have wronged and who, without treating the wrong lightly, says, "I forgive you," then we experience pardon. So God's forgiving love was known by believers before Jesus of Nazareth was born in Bethlehem. But only since he lived and died, breathing forgiveness toward his crucifiers, have we known what it means and costs. Somehow in Christ's spiritual presence, confessing our sin, repenting of our wrongness, and trusting him for forgiveness, we know ourselves to be forgiven and restored to the family.

(4) We need power to live unselfishly every day. Abstract principles help—a little. But only when we tap resources of strength in a personal way do we feel adequate. "In him who strengthens me I

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am able for anything," is Paul's testimony. Countless others have verified its truth in their experience of Christ. God—the illimitable God—wrapped himself up in the person of Jesus Christ. Jesus is all of God that could be projected in a single human personality. He is all we need to be strengthened with might by God's spirit within. Moreover, seeing him doing the work of a servant makes it possible for us in our pride also to humble ourselves.

(5) We need God. Love divine and eternal, love redemptive and death-conquering—only as we behold these tremendous "ideas" wrapped up in the life and spirit of God's Son can we make contact with God.

(6) God still needs us to wrap up his ideas and hopes for mankind. As Rita F. Snowden has said, this is "without doubt, the second great wonder in the world" that God still desires to wrap up his ideas in persons—you and me. The Incarnation must go on through us, for God's sake, and the world's.

IV. *What Difference Did Christmas Make?* Text: Isaiah 11:1, 6, 9. (1) What difference did it make to business? the business of living? Any? An armistice with cares and competition for a day or two? Or does Christmas make a basic difference to our manner of life? in our attitude toward others, especially toward those who may be inferior to us in status? toward those whom we regard as enemies? or rivals? or competitors? or foreigners? toward ourselves? Do we really believe the good news of Christmas that God in Christ has visited and potentially redeemed us as members of "his people"?

(2) What difference will it make to this planet? Ten years ago a sermon appeared by a British Methodist, Dr. Maldwyn O. Williams. I recall the three major divisions. In these, certainly in Dr. Williams' last point, you may find an answer to the question, "What difference does Christ's coming make?" His divisions were: (1) His Inconsiderable Birth. (2) His Incredible Power. ("A little child shall lead them.") Does Christ's presence not demonstrate the strange power of *agape* love to reconcile the irreconcilables? (3) His Inevitable Reign. Christ's coming means that we have the invincible hope that what should be shall be, for as the Bible asserts, "He must reign . . ." ". . . and he shall reign for ever and ever."

* * *

PARSON'S BOOK(S)-OF-THE-MONTH

No doubt about it, this is the book for the North American pastor. He whom Professors Richard Niebuhr, Daniel Day Williams and James Gustfason described as the "pastor-director" will find Dr. William H. Leach's recent magnum opus a one-volume library on the practical work of church administration. At Yale I attempted to teach a course on care of the parish. Of all courses in the so-called practical field, this was intended to be the most practical for men and women soon to be "on their own" in a parish. How I could have used *Handbook of Church Management!* How the students could have used this book, too! Published by Prentice-Hall, Inc. (Englewood Cliffs, New Jersey), it is to the general practitioner in the Christian ministry what *Materia Medica* must be to a g. p. in medicine. Despite its necessarily high price ($8.00), it is still many dollars cheaper than its equivalent in the medical library. It is a large book—504 pages—and it is comprehensive. From corporation law as it relates to the church, through church building care, administrative roles and church financing, to public worship, ministerial ethics, conduct of baptisms, marriages and funerals and an inclusive parish program, little has escaped this uncommonly well-informed authority. For example, after this *Handbook* reached my desk I needed to discuss with colleagues in my own situation the division of labor and responsibility within a multiple staff. Two chapters in Dr. Leach's volume deal with the church with a multiple ministry. As a result of reading them, I went with a clearer picture of our problems and opportunities. Example number two: "A bunch of the boys were whooping it up" following a ministers' meeting. We were discussing the perennial thorn—the frequent return visits of a man's predecessor to conduct a marriage, a baptism, or funeral. Thumbing through *Church Management* editor Leach's compendium, I found the section bearing directly on this frequently vexatious problem. See Predecessor and Successor in the chapter entitled The Minister in His Profession. It is good to have Bishop Nolan B. Harmon's story of the bishop's question to ministerial candidates: "Will you go where you are sent and stay away from where you have been?" (page 373) If you have a church business manager or lay associate handling the business affairs of your congregation, this would be the best single book to give him. Bibliographies at the end of each of the twenty-seven chapters list reference books for further study of particular matters. Practical illustrations abound. Second only to having Dr. Leach present in person as a consultant in your study and board rooms is having his book and reading it. As readers of his articles in this magazine know, Dr. Leach writes clearly, interestingly and with positive convictions.

Two other books I must commend because I believe these books should be read by every preacher, and I hope by many laymen. These books are Martin Luther King's *Stride toward Freedom* (Harper & Brothers, New York, 1958, 230 pages. $2.95) and Winthrop S. Hudson's *The Story of the Christian Year,* also published recently by Harper & Brothers. In the latter book, 107 closely packed pages give you almost a jet pilot's view of over nineteen centuries of the Christian movement. For $2.25 you may have a refresher course in church history. Dr. Hudson is an exciting, scholarly teacher. He has a high doctrine of Christ's church, and his questions at the end of each chapter make his book admirably suited to be a study book

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* * *

NOTABLE QUOTES

While it would be nice to assume that every member of a church is moved only by the highest ideals, a realistic observation will not substantiate the idea. The forces which move men to church participation are many. The wise administrator will know how to use these to secure men and women to work in the various church activities. The forces which follow are at least honorable, but of course they vary in nobility. They are placed in an ascending scale.

SELF-INTEREST. Here belongs the person who can profit socially, intellectually, and sometimes financially by becoming active in the church program.

DESIRE FOR RECOGNITION. The quest for leadership can be rewarded by the church program.

LOVE OF CEREMONY AND LITURGY. Many people like to participate in parades whether or not they know the reason for them.

PRESTIGE AND IMITATION. A neighbor, socially prominent, is a good church member. It seems to be the way to become known and to associate with the right people.

COMPETITION. Most people like to excel in something. Church leadership may give the opportunity.

FORCE OF PUBLIC OPINION. The anti-communist philosophy has led many people to ally themselves with churches to demonstrate that they are not "atheistic communists."

LOVE OF FAIR PLAY. "The spirit of fair play in its deepest origin, is a kind of religion" (Henry Van Dyke). The Church has a strong voice in pleading the cause of individual freedom and fair play.

THE DESIRE TO BE OF SERVICE. We are getting close to the top of the list here. This is the motive which leads men and women to give themselves as teachers in the church school and youth organizations.

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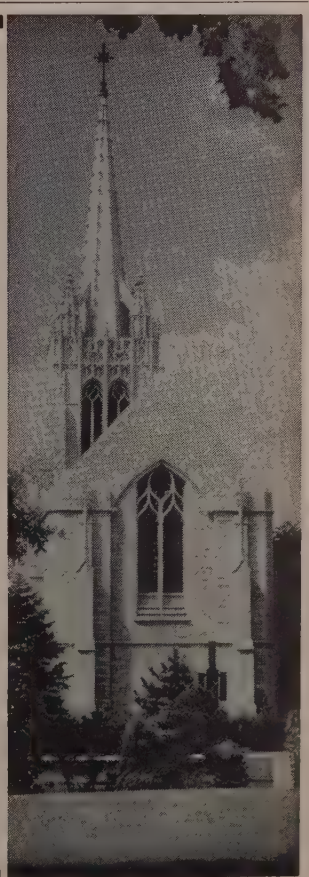

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Of course, not many individuals have ever been moved alone by this last appeal. Each life rather is a combination of various appeals.—William H. Leach, *Handbook of Church Management,* pages 170, 171. Prentice-Hall, Inc., 1958.

* * *

Our very life can be lived under the knowledge that every major threat to our being, to our abundant life, is overcome in God. Henceforth, to know oneself in the image of God is to know a life in which every threat of meaninglessness is cut across by the revelation of an ultimate meaning in God. Every threat of condemnation is dissolved by reconciliation by God which is revealed in Jesus Christ. Every threat of finitude is countered by the hope of resurrection which does not remove death but does remove its sting and, overcoming death eventually, confers right now upon all life the attributes deriving from the ultimate victory. Revelation, reconciliation, and resurrection are the three R's of the Christian faith. They are all one in Jesus Christ—Carl Michalson, *Faith for Personal Crises,* page 36. Charles Scribner's Sons, New York. $3.50.

* * *

If Christlike love were only a pattern for us to copy, it would be our despair. But Christ is a person with whom we can enter into communion until we feel the contagion of his presence and the lift of his love. Henry George, the American humanitarian, was once talking to Cardinal Manning, the English prelate, of their common interests. "I loved the people," said George, "and that love brought me to Christ as their best friend and teacher." Manning replied, "And I loved Christ and so learned to love the people for whom he died." . . . man's love for God is possible only through God's love for man. We can keep his commandment only as we feel his compassion. "We love, because he first loved us."—Ralph W. Sockman, *Man's First Love,* page 211. Doubleday & Company, New York, 1958. $2.95.

* * *

Jest for the Parson

Dean Charles Noble asserts that the "bad" word in this story is used in its theological connotation. A Protestant living next door to a convent became friendly with the members of the order of nuns maintaining it. One night he decided to try a telephone joke with the mother superior. When he heard her answer, the practical joker announced in a deep voice, heavy with imitation German accent, "Sister, you may not believe it, but this is Martin Luther calling." A silence, then with a chuckle the good woman responded, "Why, Martin! Where in hell have you been all these years?"

A Thanksgiving Meditation

THE GRACE OF GRATITUDE

*Lowell Russel Ditzen**

The season for thanksgiving is upon us. Above and beneath its call to specific gratitude for civic blessing, I find a challenge to think of the art of appreciation. Surely Thanksgiving offers a meet and proper time to examine the significance of this grace of character.

Shakespeare most usually appears to be a man of controlled perceptions. He has a mind, like a surgeon's scalpel, that digs keenly and delicately into life. He usually is restained and impersonal as he lays bare the foibles of man. But there is one matter on which he cannot hold back. That is when he talks about ingratitude.
Listen:

> Blow, blow thou winter wind,
> Thou art not so unkind
> As man's ingratitude.

Again:

> How sharper than a serpent's tooth it is
> To have a thankless child.

There's no equivocation as he storms once more:

> I hate ingratitudes more in man
> Than lying, vainness, babbling, drunkenness,
> Or any taint of vice, whose strong corruption
> Inhabits our frail blood.

So! Sophisticated, in the finest sense, an interested and smiling observer at the varied scenes on the stage of life—the bard of Avon cannot stay in his seat when ingratitude struts, before the lights. "I hate ingratitude . . ." He must have seen ingratitude for what it was—an outward sign of a major inward maladjustment in the soul of man, something a man might control, but which he did not.

Does not ingratitude spring from pride—from selfishness—prudishness—from the heresy that "the world owes me a living"? Does it not come from a failure of imagination and a lack of sensitiveness? A damnable fault it is indeed!

Less violently than Shakespeare, but perhaps even more poignantly, one feels the Master's reaction to this black trait. Ten lepers are cleansed of their disease. But only one—only one—returns to let Jesus see his gladness at being restored to society. Only one takes the time to say thank you! The sadness of Jesus, I am sure, isn't for himself so much when he asks: "But where are the nine?" The sorrowful regret is for the majority who did not allow themselves to possess the grace of gratitude. Mark it well, gratitude does bring constructive benefits to the individual who cultivates it. The tenth leper, who expressed appreciation, did more for himself in that gracious act than he did for Jesus.

Some time ago an elderly lady showed me a note she had received from the president of one of the outstanding stores of our country. Its background was this. One day as she shopped, she was so courteously served by a clerk that, acting on a spur of the moment impulse, she dashed off a note to the head of the firm saying how much she appreciated what appeared to be a definite policy of the store—to be kind and courteous to customers. The much folded and faded letter held in her hand, which came in reply, read in part: "It happens to be one of those dark, rainy days in the city, which makes me all the more grateful for the bright, friendly spirit of your kind note." The signature was that of one of the merchant princes of the twentieth century.

Now the lady was showing a tangible evidence of what every grateful act brings to the doer: the remembrance of a moment lived at its best; an inner indestructable gladness which the heart can always savor and will always find good. Her thoughtfulness indeed must have been of some encouragement to another. But her face and words, as she recalled the incident, gave proof that her graciousness did most of all for her.

What Do We Want?

What do we want most from this business of living? Don't we want to have a rich and serene life, with a minimum of regrets? We all want to possess the love and the good will of our fellows. How are we going to get it?

*Minister, Reformed Church, Bronxville, New York.

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Well, suppose you try being caustic, or only negatively critical. Pick out the flaws of your equals. Make dirty cracks about your superiors. Ride high, wide and handsome over your inferiors. Stifle every generous, warmhearted impulse. Hold back the word of praise. Although all of us may be beginners in the art of living, not one of us does not know that in the prospecting adventure of life, that policy will leave us not with gold, but with dust and ashes. Reverse the method, however. Try practicing the grace of gratitude and we find that, like the magical flower of mythology where for every bloom picked two more appeared, our own inner joy will be multiplied unendingly.

Indeed, one of the most workable techniques I know for pulling ourselves out of the dumps is to list mentally all the things for which we can and should be grateful. Now and again, life gets us in a dark corner. But before we completely give in let us pause and say something like this, "I am a Christian. I am a part of the most exhilarating heritage in the spiritual quest of mankind. I have a religion that can give hope and courage to the human heart. I am a citizen in a goodly nation. I have some recollections that are sweet and fine. For me there is tomorrow. I have friends who are standing by. I am alive. I may be down but I am not out!" Let a positive and appreciative note come into thought through such a listing and you begin to find yourself on the way up and out of the valleys of depression. Many find it a decisive thing to say aloud: "I have really so much for which to be grateful. Thank you, God. Amen." Offer a prayer as simple as that and mean it and you have a lift to your spirit. There will be a firmness in your step. You can move out and on.

And then see how much and at such a little and most pleasant cost, through gratitude, you can do for others. Go back again to our earlier question: What do you want most? What are your basic needs? Of course they are food, clothing and shelter. We need these to exist. But beyond existence, to live, what would be first? We might use different words, but most of us would say, "I need appreciation. I need to be respected. I want and need, more than anything else, to see the light of gratitude reflected in another's eyes. I crave to hear from another's voice words that assure me that my life and my work are held, in his opinion, to be of worth."

In any discriminating list of the greatest men of the twentieth century the name of Albert Schweitzer would go near the top of the list. In his *Memoirs of Childhood and Youth,* he sadly recalls going to the cemetery of his native village to say loving and grateful words over the ashes of those, long since dead, that he so wished he might have said when they were alive. In youth, he says, he took the benefits of his

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parents and friends for granted. Too often he was silent when he might have spoken an appreciative word. Then the lengthening years taught him how deep the grateful word could go. Now knowing, he muses regretfully over the unresponding tombstones, and he writes, "We must try to be water that does come up—a spring at which men can quench their thirst for gratitude."

May the spirit of those words and those words themselves do some deep prodding among us. To boys and girls let them say, "Be grateful to your parents, to your teachers, to all those who help you." There's no sweeter nectar you can give them than your gratitude. It comes to parents and it asks, "Are you being grateful for children?" By your encouragement, rather than your continual criticism, are you being a spring to those entrusted to you that their thirst may be quenched? It comes to employees and asks, "Have you ever let the boss hear from you a word of gratitude?" It comes to those of us who have executive responsibility with its query, "Do you do enough of what is perhaps the most desired thing of all for those beneath you—are you appreciative?"

Two little girls went with their mother to a greenhouse. While their mother was giving her order, the little girls picked handfuls of pansies. The nurseryman with mock sternness asked, when he saw them, "Do you girls have any money?" They hung their heads and shook them negatively. The nurseryman said, "Well, then, if you have no money, you must say thank you. If you say thank you, you don't need money." Of course, that can be pushed too far. Money is needed now and then along the way. But the story is a great one because it points out that the material side of life takes its rightful, secondary place when it is overarched by the grace of gratitude.

The cook in your kitchen, the barber who cuts your hair, the stockroom boy and the president in your firm, the pupil and the teacher, the old relative far away, and your mate across the dining table—each needs to quench his thirst for gratitude. May we be one to let the spring water of appreciation come to the surface?

All this has significance to the vast social complexities that bedevil us today. The grace of gratitude will not stay contained and confined only in limited personal relationships.

Trace back to the origins of some of the most costly and violent tensions between management and labor in our democratic life. Even those of us who are most sympathetic to the free enterprise system will find that some industrial leadership has been careless in paying the tiny price of consideration and gratitude.

Look at the dark chasm that exists between the democratic nations and Com-

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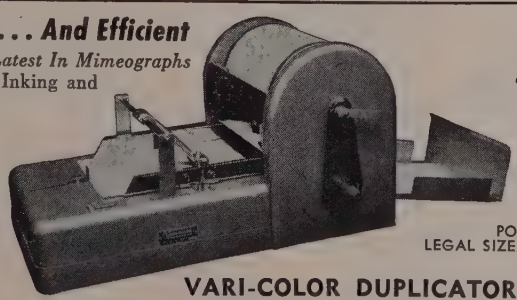

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munist Russia. While ideological differences, a passion for dominance, and a hundred and one other reasons may be listed, yet we cannot escape seeing, too, that ingratitude, the failure to say thank you, and a stubborn, donkey-like arrogance have been some of the oldest chisels and the hardest hammers to crack the vessels of trust and cooperation.

Some time back, my wife and I were visiting Rome. With a group of tourists, we stood in the Vatican gazing at its flawless mosaics. You who have seen them will recall the matchless beauty of those works of art that look like paintings. As we gazed appreciatively, we heard a member of our party in the background, who surely must have come from Brooklyn, whisper to his companion, "What a woik! What a woik!"

This matter of praising each other, as nations and as groups, for the distinct contributions we have made, is surely an important matter in alleviating frictions and distress between us. It's an amazing thing, but true, that when condemned for our flaws we bristle in rebellious and righteous self-defense. But if we are praised for our virtues there is a tendency to acknowledge our shortcomings and liabilities. The way is open for rapport and the two-way traffic of consideration. Here are established the foundation buttresses for order and for peace when we say, "What a woik. Thank you."

A little more than a year ago, I was in India. Representing our nation, I was lecturing from public platforms before sophisticated groups of Indian people. My task was to attempt to interpret the spiritual foundations and the religious dynamic in our American life. I found myself facing vast misunderstandings, often antagonism and suspicion. Following the lectures, there was always a question period. Inevitably, I was asked, "You say you are a Christian people. Why then do you have the attitude you do toward the Negro, and other racial groups?" "You say you are a home and family loving people. How then do you justify the large number of divorces?" The questions went on and on with their sharp and negative jabs.

Even after a very limited time among the Indian people I discovered that if I could express appreciation, and I could, for so much that they have accomplished, the whole atmosphere would change. You know of the vast and complicated problems that India faces just now in its early years of independence. Hundreds of languages are spoken. The climate has been described as being either flood or drought. Poverty is widespread. The average income is considerably under one hundred dollars a year. A sensitive people live here and they have known domination in one form or another for hundreds of years. And yet, I observed a great passion for independence and freedom. Evident was a universal drive to lift the standards of living and to stand upright in the conclave of nations. So I discovered that if I spoke humbly and sincerely of the stirring progress the people of India have made in face of their hardships, if I spoke with loving appreciation of India's great leaders in the fields of arts and religion, the questions might be the same, but they were asked in a like spirit of humility and appreciation. If there were any tiny seeds of understanding I might have sown between our peoples, it came because I had the sense to say, "Thank you." The grace of gratitude can be a powerful potion to arrest the cancers in social and international life. For a nation, or any group in a nation, to play the role, not of the silent, stolid and ungrateful nine, but of the tenth, is to be a healing physician to the most painful diseases that infect the family of mankind.

Is there any condemnation more subtle and stark than this, "He is one of the nine"? Can there be any satisfaction sweeter, any reward greater, than to see in another's eyes and to hear from another's lips, "Thank God you are the tenth"?

SEGREGATED THINKING

*Elisabeth Logan Davis**

As the nurse shook down the thermometer, she noticed Mrs. Barrett's eyes were red from crying. "Why, what's the matter?" she asked.

"I never thought I would come to this," Mrs. Barrett whispered, "a Negro in the next bed to mine."

The nurse commented, "I noticed the curtains were drawn around your bed and I wondered why."

"Imagine me having to sleep in the same room with—with—," moaned Mrs. Barrett.

The disturbed woman was smitten with the disease of exclusiveness, harder to cure than her appendicitis. Race is one form of this intolerant rash and is perhaps the easiest to diagnose. In Mrs. Barrett's church in metropolitan suburbia, there were other types of the ailment. It isn't that the minister hadn't warned about the danger of this disease to the soul. He had preached against segregated thinking, not only the outward signs but the innocent little devils—deceitful mental traits parading as personal privileges.

The special way Christ had of noticing the socially rejected persons did not change Mrs. Barrett's behavior toward the modern outcasts. Of course, Mrs. Barrett knew the story of how the Samaritans were hated, and of Mary Magdalene, and of the tax collector. Of course, she had heard the story of the good Samaritan ever since she was a child in Sunday school, and had memorized that verse about loving your neighbor as yourself. It never occurred to her to apply these words to her daily life.

When the minister agreed to let the Alcoholics Anonymous group have their Saturday night meetings at the parish house, the women's executive board was hostile to the idea. They would mess up the kitchen with their coffee making, they argued, and might not put the dishes back in their places. "How can you have those people when our youngsters are sometimes here for a party on Saturdays? Disgraceful," the women exclaimed. The feeling spread to some of the husbands and they sided with their wives.

The minister realized that Chritsian education was urgent, so at his next Bible class he purposely took the often heard story of the prodigal son. During the discussion some felt that the elder son had been a good boy and deserved more praise than he received. However, this was just a story out of the first century and didn't have much to do with them, the good, nice people who had to accept the return of the alcoholic to the house of God. For a while the feeling against these wayward brothers was quiescent, but several months later Mrs. Barrett and her friends complained that the cups were not put back in the right cupboard and some actually looked unwashed. It was whispered around that it must have been the careless A. A.'s.

"Not at all," spoke up a converted Christian. "They do not use our cups but for some weeks have supplied themselves with paper cups." There was an ashamed silence.

The Foreign Family

One afternoon the minister was out calling and noticed a "for sale" sign on a parishioner's lawn. He went in to inquire why and where they were moving. The young woman replied, "Well, I must tell you the plain truth. A Chinese family has moved next door. My husband says the value of our new house will depreciate. We must sell immediately."

The minister was shocked when he remembered that only recently at the communion table he had given the invitation for participation "to those who are in love and charity with their neighbors." Recognizing that a sneaky little devil was infecting with the disease of exclusiveness one of his Christian families, the pastor set about a cure. "Have you called upon your new neighbors? You probably will find them a delightful family. Chinese are noted for their well-behaved children, seldom have a delinquent." Then he offered a prayer, as was his custom when calling in a home, and read the Scripture. He turned deliberately to Acts, the tenth chapter, and read the story of Peter and Cornelius. He ended with Peter's words: "Ye yourselves know how it is an unheard thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean. I see quite plainly that God has

*Mrs. Davis (Mrs. Chester M.) resides in Rahway, New Jersey. Her husband is a Presbyterian minister.

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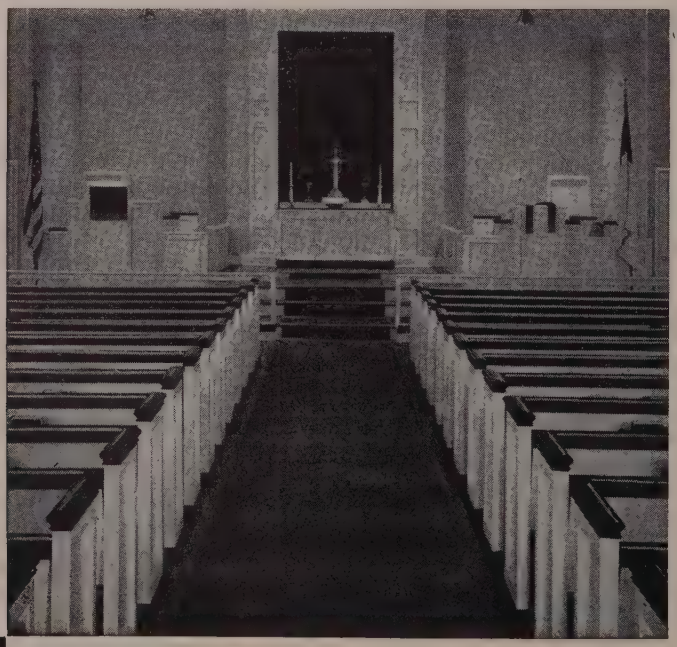

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no favorites, but that he who reverences him and lives a good life in any nation is welcomed by him." (Moffatt)

A week later the young parishioner came to her minister's study and said they had taken the "for sale" sign down and were not moving. "I did call on the Chinese family and my children play with their sons. A strange thing has happened; the other neighbors have begun to be nice to them and I believe it was partially because they saw my children happily playing with the Chinese boys. Another thing I discovered was that my husband has much in common with the man as they are both research chemists. I shall never be exclusive again, never."

The Rude Neighbor

In suburbia, where split-level houses are mushrooming by the thousands and are carpeted with lawns from wall to wall, there is sometimes friction between neighbors. A young mother came to the Tuesday morning coffee break Bible class baffled with the indignities of a rude neighbor. How could she as a Christian meet the situation? It happened that the lesson was Christ's teaching on forgiveness. The teacher advised her to take Christ literally and forgive even seventy times seven; in other words, to go all out to win the neighbor. "Pay no attention when she is rude but be polite and cordial to her at all times. Try to find out what irritates her." The teacher had forgotten the incident when six months later the young mother came to her with a new glow on her face and said, "It worked!" "What?" asked the teacher, puzzled. "Why, your explanation of what Christ meant about forgiveness. My neighbor and I are good friends now."

The value of the young mother's religion was measured by what it enabled her to do. She discovered she was bound to God in a practical way and that true religion is not divorced from ordinary life. If her relationship with God had not made of her a new person, then should she not scuttle it and try a religion that would?

Other Areas

Courage to accept the quarrelsome, the different and the disturbed is achieved only by detaching one's self and shifting base. This is, in the language of the New Testament, a new birth in Christ. He was always doing the unusual, as when he ignored what people would think and chose the outcast Zacchaeus to be his host. To challenge a church group to think of the modern outcasts, a prison chaplain gave to them this idea. He explained that when a man is paroled or has served his term, he enters the community and is left alone to fend for himself. The chaplain asked for a committee of several Christian businessmen and a few women to take an interest in a criminal's family while he

(*turn to page 68*)

NOW.....

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L. L. Sams & Sons can place into the reach of every church, the added comfort and beauty of custom made foam

PEW CUSHIONS

AT A NEW LOW PRICE NEVER BEFORE OFFERED.

These handsomely tailored pew cushions are now available for as low as $2.90 per person . . . . and come in a wide choice of fabrics and colors.

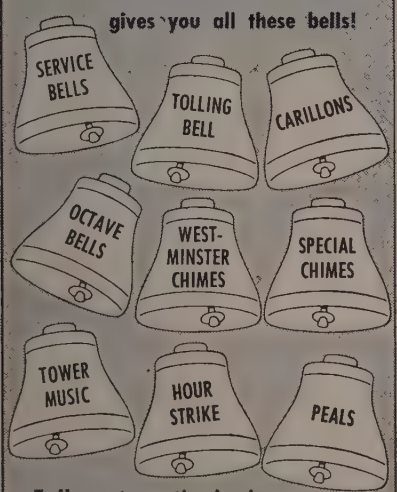
One of our experienced field representatives will be glad to personally measure your pews and quote prices from full size samples. For complete information write:

L. L. SAMS AND SONS

WACO TEXAS

A single **VERDIN** **ELECTRONIC UNIT**

gives you all these bells!



Fully automatic ringing of week-long schedules.

SEND FOR FREE CATALOG.

THE I. T. VERDIN COMPANY

581 Dandridge St. • Cincinnati 10, Ohio

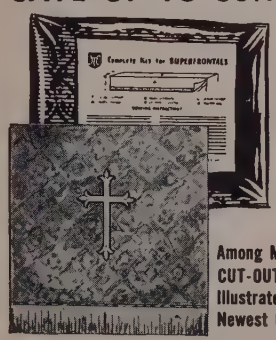
"The Bell Ringers of America"

SAVE UP TO 50% on Finest Quality Vestments for Altar·Clergy·Choir

Completely Packaged, Ready-To-Sew

CUT-OUT KITS

with Easy-to-Follow Instructions for your Volunteer Workers



Among Many CUT-OUT KITS Illustrated in Newest Catalog:

• Communion Table Runners • Bible Markers • Choir Hats • Choir Robes • Choir Stoles • Clergy Surplices • Sacramental Linens • Altar Covers • Superfrontals • Full Frontals • Pulpit and Lectern Scarfs • Eucharistic Vestments

Women who like to sew enjoy making handsome Vestments from CUTHBERTSON CUT-OUT KITS. Everything complete including sewing threads, etc. Custom-quality fabrics are all perfectly centered, marked and cut. Wide selection of imported silk appliques. Easy-to-follow instructions are enclosed. Save up to 50%.

Write Now For Complete FREE Catalog

MAIL COUPON NOW FOR NEW CUT-OUT KIT CATALOG complete with Prices and Order Forms and including ALTAR GUILD SUPPLIES of By-The-Yard Fabrics, Transfer Patterns, Embroidery Thread, Needles, Frames, etc.

Completely Packaged with Easy-to-Follow Instructions for Volunteer Women Who Like to Sew.

J. THEODORE CUTHBERTSON • INC.

2013 Sansom Street Phila. 3, Penna.

Gentlemen:
Please send me your FREE catalog on CUT-OUT KITS and your Altar Guild Service

NAME_____

ADDRESS_____

CITY_____ ZONE_____

STATE_____

CHURCH NAME_____

DENOMINATION_____

M-118

HOWE FOLDING TABLES

THIS TABLE HAS MORE THAN 4 LEGS!

● HOWE Folding Tables are built to last. Besides 4 sturdy legs of 1½" square tube steel, *HOWE tables have a riveted and welded, high-grade carbon steel chassis!* Constructed around heavy steel angle iron rails, this chassis runs the full length of the table. Cross rails provide *extra*-support.

HOWE tables' legs are individually braced at the corner; they provide *flexible* strength at points of greatest strain.

HOWE table tops, too, are built to take it. Each is made of solid, sheet plywood. (Plywood frame tops are never used!) Masonite, Micarta or linoleum is permanently bonded, under pressure, to this base.

Strong enough to support 2000 lbs., HOWE Folding Tables are light in weight; they are easily handled by one man.

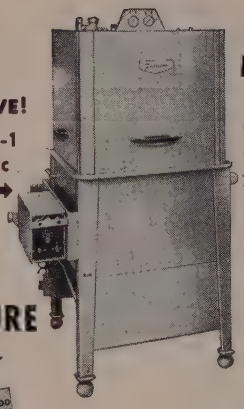
FREE! Get complete information on HOWE Folding tables! Write today for illustrated folder containing dimensions, styles, structural details.

HOWE FOLDING FURNITURE, INC.
1 PARK AVENUE, NEW YORK 16, N. Y.

FEARLESS DISH-WASHER SYSTEM

NATIONAL SANITATION FOUNDATION TESTING LABORATORY nsf

EXCLUSIVE!
Fearless A-1 Automatic Timer →



MODEL 44T
Completely Automatic
20"x20" racks

For: Gas Electric or Steam Heat

NEW BROCHURE

Send now for your FREE six page brochure illustrating a complete dishwashing system featuring the Model 44T. Designed to service 200 to 400 persons per meal, the 44T-300 brochure includes pictures, plumbing plan, specifications, and prices.

FEARLESS DISHWASHER CO., Rochester 2, N. Y.

CIRCULATION AND ADVERTISING

(*continued from page 10*)

the reason why these big all-inclusive denominational journals do not find rich fields of advertising. It says:

> "Subscribe" and "read" do not mean the same thing, and so at the risk of being accused of outgalluping Gallup, we can report that in tiny Tunkannock on each delivery day we can gather up ten to a dozen copies of the pretty, but dull, *Presbyterian Life* tossed in the trash cans by disinterested "every home plan" readers.

Readers are the thing, but there is a limitation in securing advertising space even when many readers are available. To secure advertising the readers of a periodical must be people who have an interest in the items advertised and who can influence sales. In a complete coverage paper of any denomination, by no stretch of imagination could more than ten percent of the readers (five percent might be more realistic) influence the purchase of a new church organ or kitchen equipment. So far as the advertiser is concerned, a large circulation which takes the distribution outside of his particular area is hardly a good advertising proposition.

So we come to specialized circulation—or it might be called controlled circulation—in which the advertiser has some guarantee that every copy distributed goes to a possible purchaser of equipment which the advertiser has to sell.

Readers sometimes express wonder that *Church Management* carries so many pages of advertising. The reason is simple. *Church Management* does not have a great circulation. It does have a paid circulation, which somewhat assures reader interest. But more than that, it goes to a specialized section of churches. Our surveys show that the churches and ministers who read the magazine represent the "higher" income churches. That means substantial buying power.

In most instances, only one copy goes to a church. Multiple subscriptions go to less than one hundred churches. Many officers in the one-copy churches have access to the issues. So, a small selective subscription to influential ministers and churches presents the deluxe appeal to the advertiser. He reaches many churches, of many denominations, at a comparatively low cost.

He could pay ten times as much per page in a large-circulation magazine and not reach as many individual churches as we offer.

So there, my friends, is the lesson on circulation and advertising.

TIME'S RECOMPENSE

Worn and wrinkled is my face,
My face that was so fair,
And Sorrowing has sprinkled snow
Amid my dusky hair,
But Time has come with fragrant balm
To heal my wounds that bled,
And there is peace within my heart,
Although my dreams are dead.

Edgar Daniel Kramer
Baltimore, Maryland

ST. JOHN'S EV. & REF. CHURCH
Kankakee, Illinois
Reverend Myron Schmitt, Minister

Walter Kroeber, A.I.A.
Architect
Arlington Heights, Illinois

PEWS AND CHANCEL FURNITURE
FURNISHED BY
CATHEDRAL CRAFTSMEN
Designers and Manufacturers of
Church Furniture of Distinction
P. O. BOX 286 **WAUKESHA, WISCONSIN**

CHRISTMAS IS ALWAYS

Christmas, my child, is always.

It was always in the heart of God. It was born there. Only He could have thought of it.

Like God, Christmas is timeless and eternal, from everlasting to everlasting.

It is something even more than what happened that night in starlit little Bethlehem; it has been behind the stars forever.

There was Christmas in the heart of God before the world was formed. He gave Jesus to us, the night the angels sang, yes—but the Bible tells us that Jesus shared a great glory with the Father long before the world was made. Jesus was always, too!

Love which prompted the gift. The Bible says that God so loved this world that He gave His only Son, and that "as many as received him, to them gave he power to become the sons of God. . . ." As many as *received* Him! When we understand that receiving is even more important than giving, at Christmas!

Dale Evans Rogers in
CHRISTMAS IS ALWAYS
(Fleming H. Revell Company).

your church deserves the finest!

Don't compromise quality . . . buy the most lustrous, most beautiful flags made — DETTRA FLAGS. Dettra's U. S. and Christian Flags in fine Glory-Gloss rayon taffeta are custom made and of finest workmanship. Beautiful in every detail. Individual flags or flag outfits which include Glory-Gloss Flag, Oak Pole, Brass Joint, Brass Eagle or Cross, Golden Tassels and Cord and sturdy Liberty Stand. Ornaments and Stands in beautiful golden Jewelers finish.

•

For complete information see your Dettra Dealer or write Dept. CM

DETTRA FLAG CO., INC.
Oaks, Pennsylvania
Flagmaker to America for more than 50 years

BUILDERS OF ORGANS SINCE 1898

Hillgreen, Lane and Co.

ALLIANCE, OHIO

Your inquiry is invited . . .

Represented by
WM. D. MANLEY, ATLANTA, GA.
J. ALEX KOELLEIN, NASHVILLE, TENN.
JOHN McCLELLAN, WICHITA, KAN.
WM. N. REID, SANTA CLARA, CAL.
D. BYRON ARNESON, MINNEAPOLIS, MINN.

GOWNS

Choir - Pulpit

PARAMENTS • STOLES • ALTAR BRASS • FONTS • FLAGS & SUPPLIES

Catalog on request

The C. E. Ward Co.
New London, Ohio

DIRECT PRICES & QUOTATIONS

Monroe TRUCKS

FOR FOLDING TABLES and FOLDING CHAIRS

Use trucks to move or store Folding Tables and Chairs and SAVE.

TS-8 TRUCK QUALITY FEATURES

1. All steel electrically welded Chassis
2. Four heavy duty swivel casters
3. Easily moved *any* direction

TSC-6 TRUCK

BUY DIRECT and SAVE

4. Easily loaded by *one* man

Also available in custom built sizes for unusual storage problems.

Write for complete catalog with special prices and discounts.

THE Monroe COMPANY
607 CHURCH STREET COLFAX, IOWA

STAINED GLASS

- ORIGINAL CREATIONS
- CONTEMPORARY
- TRADITIONAL

Reinarts Studios

150 152 High Forest
Winona, Minnesota
Telephone 4465

Write for Information

Church Cushions

FREE ESTIMATES CHEERFULLY GIVEN

To fit any church pews

AARON WIERENGA

WEST LEONARD UPHOLSTERING
708 Leonard, N.W. Phone RI 2-3049
Grand Rapids, Michigan

SEGREGATED THINKING

(*continued from page 64*)

was in prison and then help that released man to find work and adjust to society again. This idea in the mind of one person opened an area of service and started a stream of compassion which has flowed out also to the mental cases that have returned to our churches and communities. They are equally in need of the same loving consideration.

The retarded are another section of society that is a challenge to Christian love. One Christian gathered together these unfortunates in a weekly meeting to teach them the beauty of the religious life through prayer and rhythmic music to clap and sing to. Bible stories and a handwork period were fitted to their abilities. They ranged in I.Q. from fifty to seventy and in age from eleven to sixteen. The mothers were helped as much as the children. One mother had shunned adult groups because she felt she would not find sympathetic understanding. The acceptance of her child by the church group was a tremendous boost to her morale.

Recently, when problem pupils in New York City were placed in a Greenwich Village school just for delinquents, neighborhood parents looked at the situation from opposite directions like the double-faced god Janus. One half raised a hue and cry of danger to their own proper, well-behaved children. The other view was represented by an anonymous neighbor who sent to the school one hundred and twenty-five books and asked that one be given to each boy to keep, "because everybody in the world ought to have at least one good book of his own." With the same courageous faith, a group of men and women bought white shirts and ties to present to each boy on his birthday.

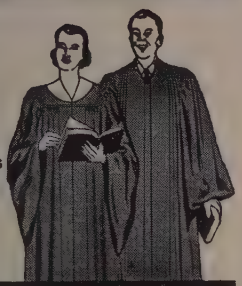
The exclusive Christian acts as if all that is necessary is to mention in his prayers these forlorn, neglected areas of society and ask God not to forget them. Then he sits back and waits for a miracle to happen. He ought to know that he cannot foist these unattractive jobs on the Almighty and call that "faith in God."

SUNSET

With brilliant colors bright and gay—
God wrapped up the end of day—
Then tied a bow of rosy hue—
And said, "My daily gift to you."

Virginia Gustavson
Sedona, Arizona

Cotrell and Leonard
GOWNS



Choir, Pulpit and Judicial Gowns
Academic Caps, Gowns and Hoods

Write Dept. g

SINCE 1832
Cotrell and Leonard
INC.
Albany 1, New York

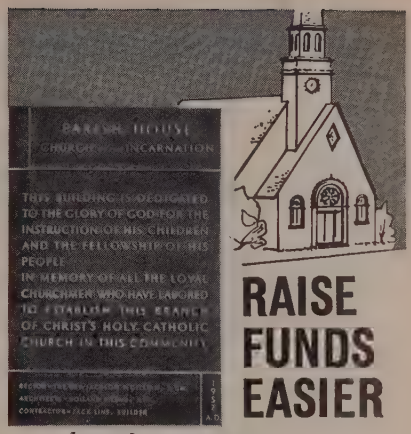
SELL SUNFLOWER DISH CLOTHS . . .

MAKE MONEY
FOR YOUR TREASURY

Easy to sell! Splendid profits! Over 200,000 sold in 1957 by Sunday School members, Ladies Aids, Young People's Groups!

Earn money for your treasury . . . make friends for your organization

SANGAMON MILLS
COHOES, NEW YORK



RAISE FUNDS EASIER
...through permanent and dignified recognition
PLAQUES IN BRONZE and ALUMINUM
highest quality for less

Count on this method which has proved successful in raising funds for churches and charitable institutions from coast to coast and in communities of all sizes.

- MEMORIALS
- PEW PLATES
- DOOR PLATES
- HONOR ROLLS
- ROOM TABLETS
- CHURCH TABLETS

Prompt Mail Service—Free Color Sketches
WRITE FOR FREE ILLUSTRATED CATALOG TODAY

USB UNITED STATES BRONZE Sign Co., Inc.
Dept. CM, 101 W. 31st Street, New York 1, N.Y.

Would you like to know more about
CHURCH MEMORIALS?
Write to
Our new illustrated catalog will tell you the full story.
studios of
GEORGE L. PAYNE
15 PRINCE ST. PATERSON 10 N. J.

Stained Glass Windows
By RUSSELL CHURCH STUDIOS
contemporary
Medieval
NATURALISTIC
Also importers of the finest European glass.

FREE CATALOG
RUSSELL CHURCH STUDIOS
Box 5237
WINSTON-SALEM, N. C.

Don't Take a Chance . . .
A LIFE IS PRECIOUS!
OPEN FLAME CANDLES ARE DANGEROUS

Tops Safety Candle Looks Like a Real Candle Burning

Deluxe Model—10" tall, $1.25 each. Batteries extra. Choice of colors in candle and bulb.

Economy Model—7" tall, $1.00 each. Complete with batteries. Silver finish only.

Batteries at quantity Prices

HAR-TEE, INC.
Box 3101 Cleveland 17, O.
No Dealers

Church Furnishings
IN SOLID BRONZE, BRASS, WOOD

- ALTAR SETS
- CHALICES
- CIBORAS
- CANDELABRA
- CANDLES
- LECTERNS
- COMMUNION SUPPLIES
- SANCTUARY FURNITURE
- MEMORIAL PLATES

WE FURNISH EVERYTHING FOR THE CHURCH
FREE CATALOG ON REQUEST
PLEASE INCLUDE NAME OF YOUR CHURCH WITH REQUEST FOR CATALOG

MICHIGAN Church Supply Co.
Desk CM Saginaw, Mich.

Seen
LITHOPHANE?

Here are realistic church window stained-glass simulates. Any novice can apply it to your smooth glass. Inexpensive and lastingly beautiful.

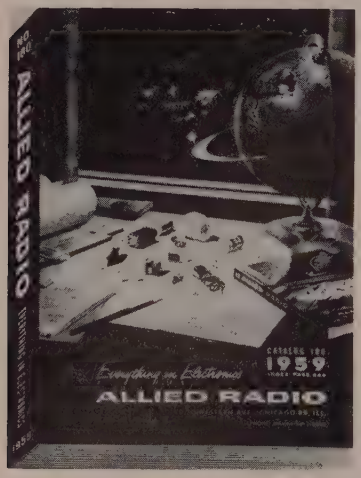
STAINED, GOLD, CEMENT, ART-GLASS windows of exquisite beauty. Learn the important benefits the gifted artisans from our sources abroad can bring to you. Write to-day.

Send for FREE Samples, Catalog, Etc. DEP'T. CM-11

I. VAL-CO., 3705 Tilden Ave
B'klyn 3, N. Y.

NEW PRODUCTS

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on page 87, tear off, and mail. Don't forget to fill out the space for your name, address, and church.



ELECTRONICS CATALOG

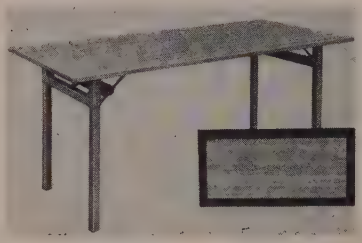
The Allied Radio Corporation has announced that its new 1959 catalog is now available.

Circle No. 11581 on coupon

DETACHABLE HYMNAL RACK

Krueger Metal Products Company is now offering a detachable hymnal rack which fits all Krueger adult folding chairs as well as many other tubular steel chairs. It holds two hymnbooks, two communion cups, cards and pencils. Finished in baked-on enamel in colors to match all Krueger chairs, this unit is simple to attach and does not interfere with the chair's folding operation.

Circle No. 11582 on coupon



PLASTIC-TOP FOLDING TABLES

Plastic-top folding tables are now available from Howe Folding Furniture at budget prices. The tops of these tables, made of Howlite, a tested new plastic whose smooth, nonporous surface seals out all food and beverage stains, are not harmed by soap, household acids, bleaches or hot grease, and wipe clean with a damp cloth. Tables are available in a "golden birch" pattern in two models—6′ and 8′—each 30″ wide and 30″ high.

Circle No. 11583 on coupon

CUSHIONED KNEELER

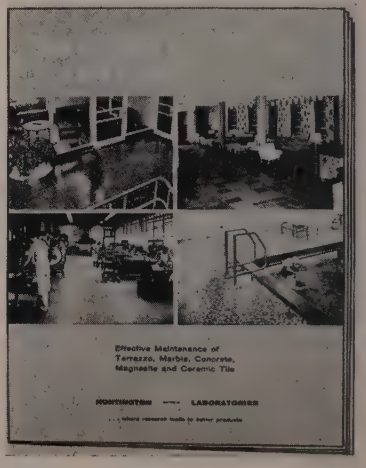
The BeLA folding kneeler produced by J & J Tool and Machine Company can be attached to any model of tubular steel folding chair and folds compactly between the rear legs, flat within the overall width of the chair. Foam cushioned kneeling pad is 14 1/2″ long. Baked enamel frame and plastic upholstery come in a choice of colors.

Circle No. 11584 on coupon

LIGHTWEIGHT PORTABLE CHALKBOARD

Manufactured by Arlington Aluminum Company, this new portable aluminum easel folds down to 29″ x 40″ x 2″ and features a Visimatic green chalkboard. Designed to be carried easily and set up by one person, it is ideal for sales presentations, club meetings, conferences, churches, schools and church schools. Folded and equipped with chalk, crayons and eraser, the easel weighs fifteen pounds. For even easier carrying, a vinyl impregnated canvas zipper case is available.

Circle No. 11585 on coupon



HOW-TO-DO-IT BOOKLET

The fourth in a series of popular how-to-do-it booklets published by Huntington Laboratories, Inc., "How to Finish and Maintain Hard Floors" details effective maintenance procedures for terrazzo, marble, concrete, magnesite and ceramic tile, and tells how to avoid problems as well.

Circle No. 11586 on coupon

Peterson CHOIR ROBES

of outstanding quality and wearing ease, styled with grace and dignity from excellent fabrics and tailored with all yokes PELLON lined for remarkable shape retention . . . quality robes and pulpit gowns at surprisingly moderate prices.

CONFIRMATION ROBE RENTALS

We will be honored to send you our catalog and unique Fabric Pre-Viewer without obligation.

Since 1927

Thomas A. PETERSON Company

Dept. C11 501 EAST 33RD, KANSAS CITY 9, MO.

Note: We are occasionally able to offer pre-used robes in excellent condition at a considerable saving.

Stained and Decorative Glass

also repair work

CITY GLASS SPECIALTY, INC.
DEPT. D
2124 South Calhoun St.
Ft. Wayne, Indiana
Phone: Harrison 2228

ILLUMINATED

Church Bulletins

Send for FREE catalog containing illustrations, descriptive literature and prices of various types of bulletins.

A POST CARD WILL DO!
Please mention name of your church.

ASHTABULA SIGN CO.
Department C Ashtabula, Ohio

HONEYCOMB CANDLE KIT

Low-cost, colorful and decorated beeswax honeycomb candles are easily made from kits now available from Cleveland Crafts Company. The results are so professional looking that individuals, clubs and churches are finding this simplified candle making a profitable fund-raising project.

Circle No. 11587 on coupon

PORTABLE COLLATOR

The new Thomas collator is designed for use in offices and institutions where frequency of need and sheet capacity do not warrant larger, more expensive models. It will handle up to 120 sheets per minute. It requires little space, measuring only 12" x 15" x 15", and is available in two models—electric or hand-operated.

Circle No. 11588 on coupon

THREE-DIMENSIONAL SIGNS

Pryor Marking Products announces its new product, Movitex, the plastic three-dimensional sign maker. Pliable plastic letters of 1/2" or 1 1/4" are inserted into a patented, perforated plastic background. Backgrounds and letters are available in a variety of colors. Plastic easels are available in black or crystal clear. All letters and numerals are guaranteed for three years against breakage.

Circle No. 11589 on coupon

Church Furnishings, Inc.

(Formerly Foster & Co.)

Manufacturers of

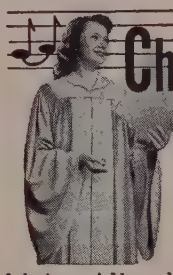
CHURCH KNEELER PADS
KNEELING HASSOCKS
PEW CUSHIONS
FINE FURNISHINGS

We Specialize In

- Repairs
- Renovation
- Modernization

Wall panelling with beautiful and inexpensive Marlite, finish in choice of fine hardwoods or classic marble.

914 OLD NEPPERHAN AVENUE
YONKERS, N. Y.



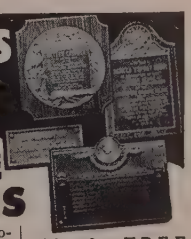
Choir Robes

More Impressive Christmas Programs

A complete selection of distinctive styles and quality fabrics. All colors and shades. Send today for FREE catalog: C-16 (Choir Robes and Accessories); J-16 (Children's Robes); P-16 (Pulpit Robes); CF-16 (Confirmation Robes).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.
NEW YORK 1, N. Y. 366 Fifth Ave. | CHICAGO 1, ILL. 228 N. LaSalle St. | LOS ANGELES [illegible] 1624 N. Cahuenga Blvd.

HUNDREDS OF IDEAS for BRONZE PLAQUES



FREE illustrated brochure shows hundreds of original ideas for reasonably priced solid bronze plaques.

Write for FREE Brochure A. Ask for Brochure B for cup, medal, trophy ideas.

INTERNATIONAL BRONZE TABLET CO., INC.
Dept. 6—150 West 22 St. New York 11

Please send us, without obligation your free illustrated Brochure A..... B.....
Name .....
Address .....
City ..... State.....
11/58

Classified for Sale and Exchange

Rate for Advertisements inserted in this Department. Minimum space is one inch with a minimum rate of $8.00. All ads in excess of the minimum will be billed at corresponding rates. All classified advertising is payable in advance. The publisher reserves the right to decline advertising and refund remittance. No Agency Commission payable on classified ads.

Forms close 5th of month preceding
Address Classified Department

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue — Cleveland 15, Ohio

NON-RESIDENT

STANDARD COURSES IN THEOLOGY AND RELIGIOUS EDUCATION LEADING TO APPROPRIATE UNIVERSITY DEGREES . . . Write for complete details.

SOUTHERN CROSS UNIVERSITY
701 Polk — Houston 2, Texas

SAVE YOUR CHURCH MONEY

We have contracted with several manufacturers to buy up all the minor defective seconds and returned merchandise for resale to churches. All furniture is fully guaranteed or item replaced. Items include folding tables and chairs, classroom furniture, office furniture, bulletin and chalk boards. Write for samples, prices and save your church money today.

MANUFACTURER'S REPRESENTATIVE
Box 456 — East Troy, Wisconsin

WHOLESALE PRICES TO CHURCHES!

MIMEOGRAPH STENCILS—PAPER—INKS—FOLDING CHAIRS—BANQUET TABLES

Yes—we provide supplies for all types and makes of mimeograph machines. This includes foreign models. Order the easy way—by MAIL ORDER—and get Wholesale prices! Write today for our interesting Wholesale Catalog.

MISHEK SUPPLY COMPANY
WASECA, MINNESOTA

FOR SALE

LANTERN SLIDES, Old and Antique, colored. Large collection, reasonable, Religious subjects. Details on request.

VERNE HOUSE, Antiques
U. S. Route 9 — Croton-on-Hudson, New York

PEWS

Twenty-four 15 foot pews for sale soon after January 1, 1959. Pews in excellent condition after twenty-eight years use. We would say they are perfect, but you wouldn't believe that. Write to:

ST. PAUL'S E.U.B. CHURCH
Box 202 — Canton, Ohio

ADDITIONAL INCOME FOR YOUR CHURCH

can easily be obtained by using "Penny-a-Meal Church Banks." Give one bank to each family in your church. At each meal they deposit one cent or more therein. Each bank will average $1.00 or more per month. One hundred banks should net you $1,200. per year. Banks substantially built of wood in form of miniature church. The plan is successfully used in thousands of churches. No investment is required. We extend 60-day credit. Write for details.

ARTHUR L. WHIPPLE
BOX 205, SAGINAW, MICHIGAN

SERMON QUARTERLY

Great sermons by great preachers of all time. Christmas and New Year's Sermons and Outlines featured in fall issue. 112 pages. SAMPLE COPY $1.00 cash. Ward B. Chandler, Editor. Write:

EVANGEL PRESS
Box 663 — Dept. CM — Dallas, Texas

THE ELCO PLAN OF CHURCH MANAGEMENT

A complete management service on a part-time basis. Expert Office Management training, complete Public Relations program and the finest in Stewardship and Financial counselling services. We have designed financial programs for hundreds of successful churches, now we are furnishing a management program on a permanent basis. We free the Pastor of administrative details permitting him more time for pastoral duties. Guaranteed results. Annual retainer fee $3,000 and up.

THE ELCO PLAN
2412 W. Alhambra Road — Alhambra, California

FREE TO VARI-TYPER USERS

Basic Type Faces For Effective Copy. Illustrated Type Face Samples. Amazing Offer. Save 72%. Free Trial. Guaranteed to Please . . . . improve bulletins appearance, use a Vari-Typer. Save ⅔.

J. M. Martin, Pres., ADAMM CO.
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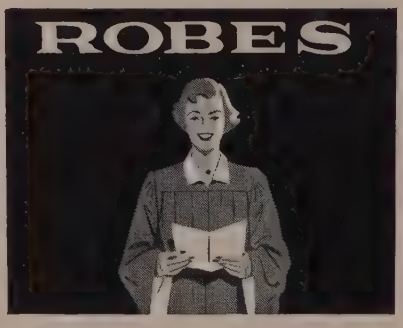

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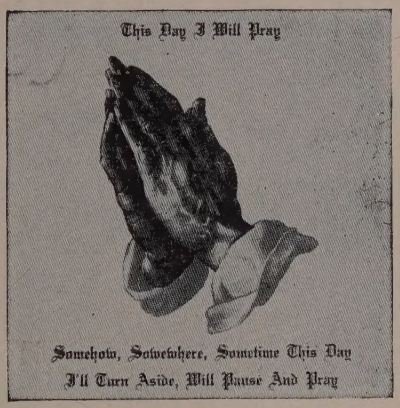

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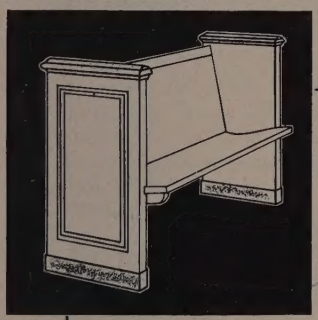

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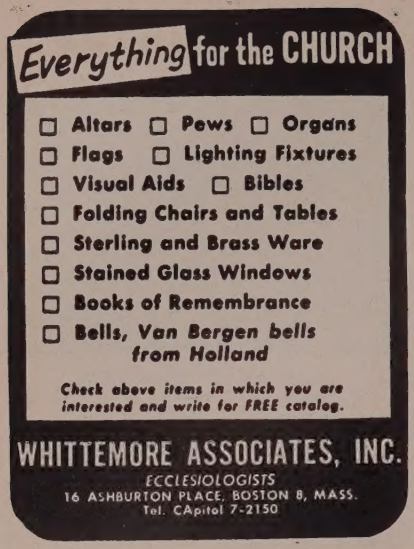

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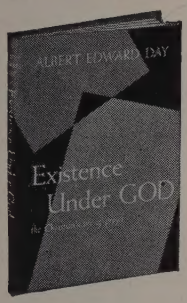

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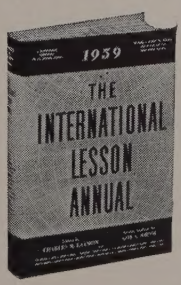

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